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European Journal of
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The Significant Role Played by Long Social Connections and a Pleasant Interactive Experience Among Traditional Bapedi Music Practitioners

Morakeng Edward Kenneth Lebaka

Prof. Dr. Dr., University of Zululand,
Faculty of Humanities and Social Sciences,
Department of Creative Arts, South Africa

Abstract

In Greater Sekhukhune District Municipality, Limpopo Province in South Africa, music is a form of communication and plays a functional role in the Bapedi society. Indigenous Bapedi music is often collaborative and requires communal undertaking and coordinated cooperation. Music and dancing are social activities in which almost traditional Bapedi music practitioners participate. Rhythm and percussive sounds are highly emphasized in indigenous Bapedi music, while the melodies and rhythms of the music usually form the song texts. The main objective of this paper is to examine the creative domain of musical performance among different traditional Bapedi music practitioners, and to share some insight on how traditional Bapedi music practitioners organize, conceptualize, and experience various aspects of their daily lives. The main question the study addressed is: what motivates traditional Bapedi music practitioners to work together, and to struggle for common goals? To achieve the objectives of this study, contextual approach was employed, and data was collected through observations, interviews and video recordings of rehearsals and performances during social gatherings. Relevant sources to the context of this study in the form of published journal articles, book chapters, books and theses were also consulted to compare and complement data collected from the field research. Closer investigation has revealed that music is not alien or extraneous to the Bapedi people, but part of the Bapedi culture. It was concluded that in Bapedi society, traditional music groups were also formed voluntarily with the primary purpose of music performance and dancing, by invitation at ceremonial occasions.

Keywords: Indigenous Bapedi music, Limpopo Province, South Africa, traditional music practitioners, music, and dancing

Introduction

In contemporary Bapedi society, music tends to bring traditional Bapedi music practitioners together. Mutual relationship and social cohesion play a vital role in knowledge sharing and skills' transference. Coming together and sharing their expertise afford them the opportunity to have joy, but they are also learning so much from each other or one another. The communalistic, interactive, communicative nature of music and dance creates a high degree of social cohesion. Within Bapedi people's cultural context, music and dance are the most potent means of expressing the values and fundamental structures of socio-cultural and economic life of contemporary Bapedi society. Fostering social cohesion is much deeper than just coming together and sharing expertise from one another, but it's about understanding the self and how traditional Bapedi music practitioners think as human race, putting humanity '*Ubuntu*' first above all. Music and dance thus play a key role in Indigenous Knowledge Systems and socialisation, and the mitigation and socio-psychological prevention of stress through the promotion of social communal cohesion and group solidarity.

Bapedi people are a diverse ethnic group with a rich history and fascinating culture. They are almost exclusively found in South Africa's north-eastern provinces which are Limpopo and parts of northern Mpumalanga. Bapedi tribe is the largest indigenous group in Limpopo Province in South Africa. Their tribal language is called 'Sepedi', one of the eleven official languages in South Africa. Bapedi people is primarily living in Greater Sekhukhune District Municipality (**see figure 1**), where they form the majority of the population. They are grouped according to the dialect of the language (Sepedi) they speak. In Greater Sekhukhune District Municipality, music and dance are tangible cultural expressions of human values, mores, and principles of life. Bapedi people's cultural, social, and ritual performances are primarily functional and communal.

ISSN 2601-8632 (Print)
ISSN 2601-8640 (Online

European Journal of
Social Sciences

January – June 2023
Volume 6, Issue 1

Figure 4. Net percentage change in built-up land cover (tier 1) by district municipality, 1990–2014. District municipalities are assigned a DC and metropolitan municipalities are assigned a code associated with the municipality name

Change in built-up land cover (%)
1990-2014

-13.6 -- -10.0
-9.9 -- -7.0
-6.9 -- -3.0
-2.9 -- 0.0
0.0 -- 7.0
7.1 -- 15.0
15.1 -- 22.0
22.1 -- 45.0
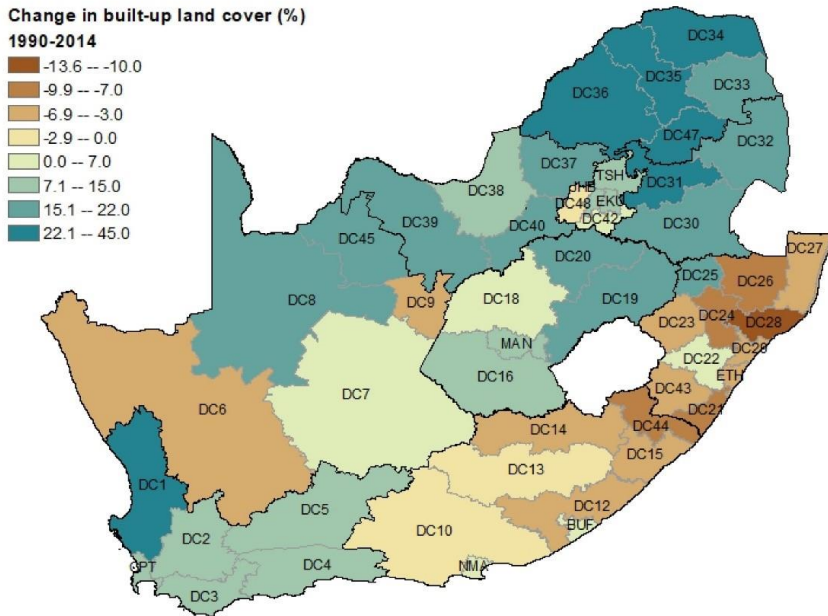
Source: Statistics South Africa, *National Land and Terrestrial Ecosystem Accounts, 1990 to 2014, Discussion Document: D0401.1*

Figure 1: Geographical Location Map of South Africa showing Limpopo Province & Greater Sekhukhune District Municipality (DC47).

In Greater Sekhukhune District Municipality music is an inseparable part of culture, an organised way of life that includes customs, laws. morals, technology, beliefs, knowledge, religions, and other cultural habits acquired by man as a member of the society. Culture is seen as the state of intellectual development of a people. Although Limpopo Province is extremely diverse, there appears to be some shared moral ideas across many ethnic groups found within the province. Following next, research strategy and theoretical underpinning will be discussed.

Research strategy and Theoretical Underpinning

This research has endeavoured to utilize interviews and observation methods to supplement a literature study. Both oral interviews and observations were employed to gather data. Most of the interviews were informal and spontaneous. However, the researcher also carried out other interviews that were longer, more formal, and in some instances taped. Virtually, all the interviewing, formal and informal, revolved around questions emerging from my observations. Ultimately, the research is an investigation of the creative domain of musical performance among different

ISSN 2601-8632 (Print)
ISSN 2601-8640 (Online

European Journal of
Social Sciences

January – June 2023
Volume 6, Issue 1

traditional Bapedi music practitioners, and to share some insight on how traditional Bapedi music practitioners organize, conceptualize, and experience various aspects of their daily lives.

The subjects for this study were interviewed (using Sepedi, a local dialect) independently from each other, in the confines of their respective homes. They were identified because of their knowledgeable and informative qualities. Specific ethnographic data were collected from four (4) villages, namely: Ga-Phaahla Mmakadikwe, Mohwelere, Ga-Marodi and Ga-Mmachacha. These villages are in Nebo area, in Greater Sekhukhune District Municipality, approximately 13km North of Jane Furse. The sample size of subjects consisted of knowledgeable traditional music practitioners and members of their traditional music ensembles. The researcher also attended different social and cultural rehearsals and performances, and other relevant events that would further understanding of the significance role played by long social connections and a pleasant interactive experience among traditional Bapedi music practitioners. Ethnography[1] as the most common method and Contextual approaches were adopted in this study.

The present study is underpinned by Afrocentric theory of human personhood as advocated by Molefi Kete Asante (1985, 1987, 1999). This theory views a person as a person through other persons. This resonates well with the concept of '*Ubuntu'* in African context. My interpretation of Asante's theory in the context of this study is that there is no person on this planet earth who can live in isolation. According to Asante, Afrocentricity seeks to relocate the African person as an agent in human history in an effort to eliminate the mission of the fringes. In his view, the problem of cultural location takes precedence over the topic or the data under consideration. Asante provides an Afrocentricity theory grounded in the African context. He argues that Africans should view phenomena from the vantage point of an African worldview which is in turn informed by African culture. He observes that an Afrocentric worldview or the African-centered one is based on African cultural beliefs, practices, and values. Furthermore, Asante postulates that Afrocentricity implies the placement of African culture at the centre of any analysis that involves the study of African people. In his view, Afrocentricity is a perspective that allows Africans to be subjects of historical experiences rather than objects on the fringes of Europe. Further, Asante elaborates that culture-based indigenous knowledge should reflect the customs, beliefs, values, knowledge habits, skills, arts, and way of life of African people. As in this study, culture-based indigenous knowledge, which involves customs, beliefs, values, skills, and arts is reflected in the Bapedi way of life. The theory is adopted for

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[1] Ethnography is the most common method. According to Gobo (2008), it is highly relevant because there is no other way to understand the role of music in diaspora than to investigate it in its real-life context, and this methodological approach provides a rich, detailed, and complex understanding.

this study because within Bapedi people's cultural context, a person is a person through other persons, and communal undertaking is central to Bapedi way of life.

Previous related studies

The significant role played by traditional music in African context has been rehearsed by different scholars such as Aasoglenang (2014); Casimir et al. (2015); Ekpo & Onyeji (2020); Gobo (2008); Kawooya (2010); Lebaka (2018); Lebaka (2019); Lebaka (2019); Lidskog (2017) and Mapaya (2014). In particular, Aasoglenang et al. (2014:5) opine that indigenous African music has an enormous impact on its indigenes due to the messages (communication) it carries across all fields of endeavour because music is intimately linked with language. According to these scholars, music and dance have utilitarian function as it is used for everyday activities: for a child's naming ceremony, tutelage, initiation rites, hunting and fishing practices, agricultural production, national ceremonies, war times, religious and other auspicious occasions. These scholars are in agreement that the central role of these ceremonies is to recount history, define and ascribe lineage, transfer knowledge and skills, challenge and motivate action through praise singing. All these roles apply in the context of this study, and this is precisely what is happening in the Bapedi culture (2014:17).

Attesting to the above observations, Ekpo & Onyeji (2020:4) observe that traditional heritage of which music is paramount, informs the ethnic groups. Ekpo and Onyeji write that African music to the owners, is as simple as the air they breathe (2020:4). These scholars further mention that the posterity and complexity of the elements of African music, as well as the classification of the instruments which in most cases form the different ensembles are found in Africa (2020:3). In agreement with Ekpo and Onyeji's words, Casimir et al. (2015:136) state that the importance and role of music in the growth of a child cannot be over-emphasized. Casimir et al. believe that philosophy gives us the meaning and provides the sense of solutions that help humanity to know why we exist or why performing certain activities in life (2015:142). According to these scholars, the concept of music in an African cultural context encompasses more than patterned expressive sounds analogous to felt life (2015:144). These scholars emphasize that Africans view their music as the aspect of their traditional life, which provides repositories of traditional beliefs, ideas, wisdom, and feelings (2015:145). They emphasize that these beliefs, ideas, and wisdom and feelings do not just throw light on the music in the strict referential sense, as enhancing the meaning of music, but they are about a half of what is meant by "the music". Based on the foregoing, they assert that what constitutes meaning in music is an essential aspect of the music educator's philosophy (2015:145).

Other scholars such as Mapaya (2014); Nethsinghe (2013); Trehub et al. (2015); Southcott & Joseph (2006), share insightful information on the concept 'Cross-cultural perspectives on music and musicality'. In particular, Trehub et al. (2015:4) assert that songs also function as a repository of knowledge and cultural values that can be

ISSN 2601-8632 (Print)
ISSN 2601-8640 (Online

European Journal of
Social Sciences

January – June 2023
Volume 6, Issue 1

transmitted across persons and generations. These scholars write that music is ubiquitous in caregiving. They observed that carers across cultures sing to infants and have done so from time immemorial (2015:4). They believe that conjoining music, dance, and ritual language within an event that addresses the existential concerns of the community is the most universally valued of musical activities (2015:4). They are also of the opinion that making music together is simultaneously building a community together, which is considered by many to be the most adaptive and evolutionarily significant aspect of musical experience worldwide (2015:4). These scholars advocate that prosocial consequences are evident even when synchronous activity occurs without music (2015:5). They are convinced that synchronous action is one route to social bonding and prosocial behaviour in childhood (2015:6). They also believe that for members of many small communities, past and present, musical rituals have meanings that are transparent within the native community but opaque to others (2015:6).

Results and Discussion

The socio-cultural background of Bapedi music

In Greater Sekhukhune District Municipality, music and dance play a prominent role in Bapedi people's ability to communicate and celebrate social, cultural, and religious ceremonies, with an array of sounds announcing important ceremonies. In the Bapedi society, music is a social activity in which almost everyone participates. Music highlights Bapedi cultural values and norms, with various music genres accompanied by a melody. Numerous ceremonies of importance are celebrated with music, whether it is a ceremonial rite of passage, birth, or marriage. There are songs recounting history, and songs of praise and criticism. Indigenous Bapedi music is often collaborative and requires coordinated cooperation, in which traditional music practitioners belong to 'constituencies' that are not similar but complementary. Rhythm and percussive sounds are highly emphasized in indigenous Bapedi music. The above observations are endorsed by Lebaka (2018:501) by stating that Bapedi musical instruments are used in both vocal and instrumental dance ensembles, in festivals, religious rituals or funeral processions, as often as in musical entertainment. According to Lebaka (2018:501), the instruments used in these ceremonies and rituals are *meropa* (drums), *dinaka* (whistles and reed pipes), *dithlwathlwadi* (leg rattles) and *phalafala* (sable antelope horn). Sharing more insight on the Bapedi music tradition, Lebaka postulates that in the Bapedi culture, like in many cultures in Africa, traditional musical instruments have many functions and significances besides that of making music (2018:502). In his view, among Bapedi people, music making on ceremonial and ritual occasions may be integrated with the event characterised by symbolic actions which are dramatic in character (2018:503).

Communalistic, interactive, and communicative nature of music and dance

It has emerged from this study that in Greater Sekhukhune district municipality, music-making is a social performance, even when performed or listened to alone. The solidarity performer often has an audience in mind. Because musical performances are socially and culturally situated, they come to be ethically saturated as well. It is noticeable that in this culture music is often ascribed to spiritual or supernatural aspects of the natural world. Congruent to the above viewpoints, Trehub et al (2015:1) opine that music is universal, transmitted through generations, usually performed in the presence of others, and of extreme antiquity. These scholars believe that all peoples engage in activities that we would call music, often in relation to play, and everywhere in relation to ritual (2015:1). Furthermore, they contend that music-making is necessarily a cultural performance because conventions about the structure of music, its instrumentation, context of performance and meaning are all learned (2015:1). They argue that music-making is a system of communication transmitted through ongoing transgenerational interaction (2015:1). In the same vein, Mapaya (2014:2008) observes that *mmino wa setšo* (indigenous music) has been in existence from the time immemorial. He believes that most African music genres are in fact song-dance compounds (2014:2010). In his view, Africa has its own indigenous systems that deal with the metaphysical and the epistemological aspects of their existence, despite the threat of epistemicide, these systems have persisted while coded in orality (2014:2012). Furthermore, he asserts that the systems are encoded within the African languages, both specialised and ordinary, and in this regard, besides burying these epistemologies within specialised language forms, other strategies exist which fulfil the function of maintaining intellectual integrity of Indigenous Knowledge Systems (2014:2012).

Music and dance as the most potent means of expressing the values and fundamental structures of socio-cultural and economic life

From the interviews, it was established that Bapedi people's history has also stimulated the sporadic but continuing search for historical perspectives in Bapedi music tradition, and to some extent, influenced the transmission process of indigenous Bapedi music. Informal discussions have also revealed that indigenous Bapedi music is such an integral part of social and cultural life as well as a functional element of Bapedi people's Local Knowledge System, and its history is bound to have both a stylistic and social dimension. In consonant with the above viewpoints, Lebaka (2019:62) writes that participation in the transmission process of indigenous Bapedi music has been the most salient example of the traditional music education practice. Lebaka contends that Bapedi songs establish mutual relationships as well as cementing friendships, but also communicate social and ethical values within Bapedi culture (2019:63). Lebaka further postulates that music and dance are fundamental

to the Bapedi ways of life, and culture is everything that characterizes Bapedi society (2019:68).

Fostering social cohesion, mutual relationship, social connections and sharing expertise through music and dance

The results yielded thus far have shown that when traditional Bapedi music practitioners have performances, they sing and dance together. Based on research findings, it is evident that creative music-making involves retention of musical ideas, gestures, and actions (Lebaka 2019:67). The results have also shown that musical creativity revolves around improvisation, recreation, and variation. From observations and interviews, it was also established that indigenous Bapedi songs are accompanied by dancing, handclapping, ululation, and different types of percussion instruments. Communal music-making (**see photo 1**) plays a vital role in knowledge/expertise sharing among traditional Bapedi music practitioners.

Photo 1: Cultural festival (Dikgageng village; Greater Sekhukhune District Municipality, Limpopo Province, 24.09.2018); Photographer: Morakeng Edward Kenneth Lebaka.

These observations are endorsed by Casimir et al. (2015:136). These scholars observe that African music manifests core African values as embodied in African philosophy. According to them, the traditional systems of the African society philosophically consider music to be an indispensable part of education and therefore a valuable component of the traditional education of indigenous communities and families before the onset of colonialism and its educational systems (2015:136). Casimir et al. further emphasize that musical performances also constitute a dynamic forum through which members of a society respond and adapt to new conditions through the retention of relevant elements of existing tradition and assimilation of new ideas (2015:138). They argue that religious and social engagements, initiation and funeral rites, naming and marriage ceremonies provide occasions for members of the traditional societies to engage in communal music-making and share together a rewarding and satisfying musical experience (2015:140). These scholars also believe that such occasions also provide a means of expressing group solidarity and transmitting traditional norms and beliefs from one generation to another (2015:140). They are convinced that it is within such contexts that much of the socialisation process which music provides takes place (2015:140). In agreement with Casimir et al., Kawooya (2010:iv) attests that historically, traditional music in Africa was attributed to the collective society and not to individual musicians. He is of the opinion that customs reflect peoples' ways of life, resources around them and the community's rules of engagement, but also set parameters of acceptable and unacceptable conduct (2010:27). Furthermore, he emphasizes that music in traditional African societies plays different roles and retains the core evolving character based on the old (2010:72).

The most important finding of this study is that in Greater Sekhukhune District Municipality, music is a form of communication and plays a functional role in the Bapedi society. Indigenous Bapedi music is often collaborative and requires communal undertaking and coordinated cooperation. The study contributes to the notion that music and dancing are social activities in which almost traditional Bapedi music practitioners participate. Based on lived experience, indigenous Bapedi music is a total art form closely linked to dance, gesture, and dramatization. It permeates Bapedi peoples' way of life and has a function, a role to play in the Bapedi society. Closer investigation has revealed that music is not alien or extraneous to the Bapedi people, but part of the Bapedi culture.

Concluding Thoughts and Recommendations

Based on observations, interviews and viewpoints by different scholars cited in the text, it can be concluded that in the Bapedi society, music-making is a social performance, even when performed or listened to alone, and traditional music groups are also formed voluntarily with the primary purpose of music performance and dancing, by invitation at ceremonial occasions. The impression created during

interviews and observations was that music and dance are the most potent means of expressing the values and fundamental structures of socio-cultural and economic life of contemporary Bapedi society. It has become evident from the interviews that indigenous Bapedi music is such an integral part of social and cultural life as well as a functional element of Bapedi people's Local Knowledge System, and its history is bound to have both a stylistic and social dimension.

It has emerged from this study that Bapedi people sustain and strengthen Bapedi cultural heritage and identity through music and social connections. Based on these findings and discussions, it is arguable that within Bapedi cultural context indigenous Bapedi music is used to entertain, inform, to promulgate Bapedi cultural tradition and values, as well as to educate. In the light of the findings and discussions of this study, the over-riding recommendations of the study are that 1) a research study of this kind should be taken seriously in South Africa for an exploration of indigenous values influencing the preservation of cultural heritage and identity; 2) Bapedi people should keep and perpetuate their valuable heritage, which is still needed for survival and for the welfare of our next generation. It was concluded that in Bapedi society, traditional music groups were also formed voluntarily with the primary purpose of music performance and dancing, by invitation at ceremonial occasions.

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Transformation of Out-of-Home Services for Children in North Macedonia: Towards Individualized and Child Tailored Care

Natasha Bogoevska

Suzana Bornarova

Sofija Georgievska

Abstract

Republic of North Macedonia in the last several years undergoes comprehensive social protection reform. The reform processes have been focused on furthering the processes of deinstitutionalization, decentralization and pluralization of social services delivery. The transformation of social protection institutions has been one of the key priorities in this period, specifically out-of-family services for children. In this respect, alternative care services for children without parents and parental care has been strengthened and promoted. Foster care as a traditional form of protection has been given particular attention and has undergone considerable changes. This article will review key reform processes in the domain of social protection in the country, with focus on social services for children without parents and parental care. To do this, results from recent empirical research will be presented. Mixed methodology research findings target current conditions in respect to foster care, small group homes and supported living as services used for placement of children without parents and parental care as well as professional approaches used to provide for individualized and child-tailored care. Cross-cutting issues relate to human rights, basic human needs and social integration of children.

Keywords: child, social services, tailored care, group homes, foster care

Introduction

Methodology

The situation of children in alternative care in the country has been in the focus of policy-makers, professional and scientific public in the last several years. This interest is a result of the intensive processes of deinstitutionalization and changes in the delivery of social services for children. In line with this, a number of qualitative and

quantitative researches has been carried out, predominantly targeting children without parents and parental care.

This article contains findings and conclusions from a qualitative research (Bogoevska, N., Bornarova, S., Geogrgievska, S.) "Social services for children without parents and parental care: conditions and challenges" carried out within the project "Addressing Systemic Gaps-Support to Child Welfare System Reforms" in Republic of North Macedonia implemented by SOS Children's Village – North Macedonia in 2022.

The baseline study was prepared based on findings from desk and field research conducted in the second quarter of 2022 in Skopje and Pelagonija region. Desk research and content analysis of relevant statistical data sources, reports, legislation etc. was carried out prior to the field research. For the qualitative research, focus group discussion, expert and group interviews were used as techniques, while a survey was applied as a quantitative technique. The qualitative research targeted a total of 29 professionals, 26 foster parents, 36 children without parents and parental care and 9 media workers.

Social Protection Reform Processes

The Republic of North Macedonia initiated comprehensive social protection reform in 2017. A new Law on social protection was enacted in 2019 which presented a considerable step towards fulfillment of the strategic goals set in the National Programme for social protection 2011-2021. During social reform process, social services were given particular attention having in mind that this sector has been underdeveloped and neglected for years back. This was done with an intention to facilitate and enhance the process of deinstitutionalization and transformation of large residential facilities. With the new types of social services anticipated within the law, the basis for facilitating the process of deinstitutionalization, prevention of institutionalization and increasing the quality of social services, was created.

Within the social reform process social prevention was strongly emphasized and activities and measures to be taken for preventive action were extended. The services of information and referral, professional assistance and support and counselling were regulated and clearly defined as separate social services. Previous classification of social services as institutional and non-institutional services was replaced with a new classification depending on the place where beneficiary receives the service:

- home-based: home assistance and care service, personal assistance service;
- community-based: daily services (day care service, rehabilitation and reintegration service, resocialization service); and temporary services (temporary stay service, respite service, half-way house);
- out-of-family services: assisted living, foster care (general, specialized, temporary, urgent, kinship) and residential placement.

In terms of the home-based services, personal assistance was regulated as regular social service (previously implemented as program activity). Both personal assistance and home assistance and care were in more detail regulated which generated basic preconditions for their practical implementation.

As to the community-based services, the services for rehabilitation, reintegration and resocialization were amended with the respite care and half-way house as new social services. In addition, the socially vulnerable groups (drug addicts, sexual workers, alcohol addicts and gambling addicts) were recognized and given an increased access to a broader set of services.

Out-of-family services were enriched with the nursing care residential services for chronically and terminally ill beneficiaries. This provided for the possibility to encourage development of socio-medical services and to further extend access to social services for different beneficiary groups. The introduction of the kinship care for the first time in our social protection system enabled utilization of best possible caring environment for the beneficiary in a family of his/her relatives. The previously poor regulation of some out-of-family services (such as supported living, group homes vs. placement in institutions) was improved and upgraded.

In general, all social services were redefined, the list of potential beneficiaries was more appropriately developed and the entry criteria were more precisely defined. The main advantages of the reform changes in the domain of social services relate to: introduction of the functional capacity assessment of the beneficiary as eligibility criteria (such as for home assistance and care and personal assistance); promotion of the possibilities for establishment of joint social, health and educational services; enhancing the legal provisions for integrated social services delivery; and creating an environment for enhanced focus on development and utilization of home and community-based services as alternatives to out-of-family services (Eptisa, 2021).

Deinstitutionalization and Transformation of Out-of-Family Services

As a result of social reforms, the deinstitutionalization process has intensified in recent years. Following the guidelines of the National Strategy for Deinstitutionalization 2018-2027 - Timjanik, significant steps have been taken to replace the type of protection in large institutional facilities and to humanize the living conditions of users in accordance with the transformation plans. The process of transferring service users and transformation of large institutions is still ongoing. So far, the large residential institutions for children have been transformed into group homes as organizational units of the Children's home "11th of October" - Skopje, Home for infants and small children - Bitola, Public Institution for care of children with upbringing and social problems and disordered behaviour. As of 2017, 180 children under institutional protection have been transferred to alternative services (small group homes, supported living facilities and foster families). The Institute for Protection and Rehabilitation-Banja Bansko no longer accommodates children.

Further placement of children in all existing large residential facilities was stopped (MLSP, data as of December 2021).

The process of deinstitutionalization also takes place in the residential institutions for children and adults with disabilities. The Special Institution - Demir Kapija established supported living units and group homes for children and adults with disabilities with a total of 45 users, 25 up to 30 years of age, of whom 15 are without parental care (ISA, June 2022). It is planned this institution to be transformed into a provider of integrated services, as follows: supported living, respite care and temporary accommodation of vulnerable groups during crisis situations and natural disasters. Services of supported living have been provided for persons with intellectual disabilities in Skopje and Negotino and for children without parents and parental care for over 14 years by authorized social service providers (Poraka - Negotino and SOS Children's Village Macedonia). They deliver these services as licenced service providers based on an administrative contract with the Ministry of labour and social policy. Also, the process of transformation of the Institute for Rehabilitation of children and youth Skopje (Topansko Pole) into a centre for early identification and intervention, for daily services for children and persons with disabilities and for professional rehabilitation, has begun.

Foster families are increasingly used for alternative care of children without parents and parental care. With the establishment of the three centres for support of foster families, two of which are state-owned, and one is established in cooperation with the SOS Children's Village North Macedonia, the quality of this service is expected to improve significantly.

However, the delivery of out-of-family social services faces numerous challenges, yet to be overcome:

- The process of deinstitutionalization predominantly focuses on children and disabled persons;
- Available out-of-family social services for older people are not sufficient to cover the needs, there is uneven geographical distribution, while existing state residential care institutions are massive, for large numbers of users which affects the quality of care provided;
- There is a limited number of small group homes and supported living units given the demand for these services;
- The established small group homes and supported living units are often placed in rented facilities which may cause uncertainty and disrupt the continuity of the social service delivery. Also, rented facilities often require additional adaptation to suit the needs of users;
- There is evident lack of staff in the small group homes and supported living units, unregulated work status of part of the staff (i.e. caregivers), as well as

lack of focus on counseling and therapeutic approaches in the professional work with users;

- The integration of service users in the community and gaining undisrupted access to health and educational services for people with disabilities is sometimes limited;
- Foster care services which are more intensively being used as alternative to residential placement are not adequately enhanced and improved, which in turn negatively affects quality of care;
- There are lots of unsolved issues related to sustainability, price, continuity, development planning and alike, related to delivery of out-of-family services by non-state providers when contracting with the state;
- Integrated social services have been developed in initial phase, while combined socio-medical services are not developed at all;
- The rulebook for out-of-family services is not yet adopted (except for the supported living service and institution for treatment and rehabilitation of persons with disabilities, persons with problems of addiction and other marginalized groups), which is an obstacle for service providers due to the current absence of standards and norms for these services (Bogoevska, Bornarova, 2021).

Alternative care for children without parents and parental care

The status, rights and institutional context for protection of children without parents and parental care are regulated in several laws: Family law, Law on social protection, Law on child protection and Law on justice for children. According to the Family law a child without parental care is a child whose parents are deceased, missing, unknown or with unfamiliar residence for over a year, and a child whose parents temporary or permanently do not comply with their parental rights and duties, irrespective of the reasons. Unlike the definition of children without parental care in the UN Guidelines for alternative care of children as children not in overnight care of at least one of their parents, for whatever reason and under whatever circumstances, the definition used in the domestic legislation is broader and extends to the reasons and duration of parent's absence, as well as lack of parental care for the child.

Alternative care for children without parents and parental care is provided as formal and informal. Formal alternative care is provided in out-of-family care placements: residential care in group homes, supported living units and foster care, including kinship care. There is an evident trend of declining number of children in residential placements and a parallel increase in the number of children accommodated in foster and kinship care.

Group homes are established as organizational units of the following social protection institutions: Home for infants and small children – Bitola (accommodates 32 children in 5 group homes), Children's Home "11th of October" – Skopje (accommodates 19

ISSN 2601-8632 (Print)
ISSN 2601-8640 (Online

European Journal of
Social Sciences

January – June 2023
Volume 6, Issue 1

children in 4 group homes), Public institution for children with upbringing and social problems and disordered behavior (28 children with upbringing and social problems in 5 group homes and 9 children with disordered behavior in 2 group homes) and Centres for social work – Shtip (5 children in 1 small group home), Berovo (5 children in 1 small group home) and Kavadarci (7 children in 1 small group home)(ISA, 2022a).

The sole provider of supported living service for children without parents and parental care is SOS Children's Village, based on administrative contract with the Ministry of Labor and Social Policy. There are 4 supported living units established in Skopje, accommodating 7 children per unit (SOS Childrens' Village, 2022).

There is a total of 241 foster families with 453 children and 106 kinship families accommodating 146 children. Majority of foster families provide general foster care. Of 241 foster families, 106 have status of specialized foster families for children with disabilities. Only 2 foster families in the Skopje region are specialized for children victims of family violence and children in risk. Majority of foster families are in the Skopje region (95 or 39% of the total number of foster families in the country). There are currently 3 centres for support of foster families, promotion of foster care, preparation, assessment and training of future foster families established in 2021/2022 (ISA, 2022).

Challenges in Alternative Care for Children without Parents and Parental Care: critical situation overview and discussion

In the last several years, residential care for children without parents and parental care considerably improved with the establishment of group homes and supported living facilities as a result of the process of transformation of large residential institutions and humanization of living condition for children. Nevertheless, the care in these institutions is quite expensive, their number is limited, while the practice of renting facilities causes uncertainties, inabilities to invest in renovation and reconstruction, discontinuity of care and transfer of children from one to another facility. Existing facilities are not geographically evenly dispersed while some of them are not located suitably. There is no local/regional establishment of social services and specialized separate facilities for children without parents and parental care with specific problems.

Of all forms of alternative care, foster care in which majority of children without parents and parental care are accommodated, faces most substantial challenges that affect the quality of care provided to children. These relate to shortcomings in selection of the foster parents, recruiting specialized, temporary and interventive foster families, provision of initial, continuous and specialized training, entry into care, respect of children's rights and meeting children's needs during care, provision of support services, contacts with biological families, oversight and monitoring of care etc.

The protection of children without parents and parental care in all stages of the process, from his/her removal from the family to after care and independent living, is characterized with a number of challenges and shortcomings that affect appropriateness of responses to children's needs:

Removal of a child from the care of the family is applied as a measure of last resort, sometimes even belatedly. However, it is not temporary and in most of the cases results in a long-term placement.

Financial and material poverty are not seen as the only justifiable reason for the removal of a child from parental care. Yet, the conditions in such families are rarely seen as a signal for provision of appropriate support to the family to prevent child detachment.

Most common reasons for child placement in out-of-family care are: abandonment by parents, unknown parent (usually the father), deceased parents, parents deprived of parental rights, parents' addiction, parents serving a prison sentence, material deprivation and alike.

Every child placed in alternative care is assigned a guardian by the CSW, although communication and contacts between guardians and children in care are not regularly maintained. This is mostly because of geographical distance, assigning large number of children to one guardian and work engagement of guardians as case managers on other cases.

The selection of the alternative care placement for the child is not made based on prior rigorous assessment, planning and review of the living conditions and specific needs of the child.

Siblings with existing bonds are usually not separated by placements in alternative care, unless there is a clear risk of abuse or other justification in the best interest of the child, except in supported living settings. The occasional practice of changes and transfers of a child from one to another alternative care placement disrupts the principles of provision of permanency in care and non-separation of siblings.

Children who require specialized care and treatment are accommodated in same facilities/foster families with other children due to the lack of separate social services for children victims of abuse and neglect, addicts, children with traumatic experiences etc.

The right of the child to be heard and to have his/her views taken into account in accordance with his/her age and maturity is not fully respected during planning of care and preparation of the individual plan in all alternative care settings. The preparation of the individual plan is not participatory, inclusive and tailor-made.

Decisions concerning alternative care do not take full account of the desirability, in principle, of maintaining the child as close as possible to his/her habitual place of

residence, in order to facilitate contact and potential reintegration with his/her family and to minimize disruption of his/her educational, cultural and social life.

Decisions regarding accommodation of children in alternative care are not made with due regard to ensuring children safe and continuous attachment to their community and caregivers, with permanency generally not being a key goal. This is predominantly result of the undeveloped network of social services available close to the place of residence of the child and the established practice of accommodating children further from their homes.

Ensuring the child's safety and security, grounded in the best interests, rights of the child and in conformity with the principle of non-discrimination is generally provided in the alternative care settings, such as group homes and supported living facilities. Situation in foster care placements in this regard varies significantly, with children not receiving appropriate care in some foster families.

Children in alternative care are commonly treated with dignity and respect and there are mechanisms in place for protection from abuse, neglect and all forms of exploitation, whether on the part of care providers, peers or third parties. However, the application of these mechanisms in some foster care settings is questionable.

Biological, social and psychological needs of children, including but not limited to access to food, clothes, housing, education, health, cultural, sport, recreational and other basic services, freedom of religion or belief, safety and privacy, are commonly met in group homes and supported living facilities, unlike foster care placements where serious deviations are noted in some cases.

For children in all alternative care settings there is a substantial lack of specialized community-based services, especially for children with traumatic experiences, children with disabilities, children with behavioral problems, children with addiction problems.

Once in care, contacts of the child with his/her family, other close persons such as friends, neighbors and previous caregivers, are not satisfactorily encouraged and facilitated, while the child is not always informed about the situation of his/her family members.

There is no clear policy and practice for appropriate aftercare and follow-up of the situation of children after leaving care, especially in public institutions and foster care families. This is not the case with the SOS managed alternative care services where separate after-care programme is in place.

The system of social protection for children without parents and parental care is not oriented towards prevention of the need for alternative care, strengthening informal care capacities, reintegration of the child with the biological family and application of alternative care as temporary form of care. The State is responsible for protecting the

rights of the children without parents and parental care through ensuring appropriate alternative care. Although the legal framework allows local authorities and authorized civil society organizations to provide for such protection, most of the social services are state-owned. Families and informal kinship families do not have access to forms of support in the caregiving role, except for the financial benefits if they meet eligibility criteria. The network of services for primary and secondary prevention is poorly developed. As a result, the child care system is not directed towards enabling the child to remain in or return to the care of his/her parents, or with other close family members. Overall, the practice is not fully in line with the UN Guidelines for alternative care of children (Bogoevska, Bornarova, Georgievska, 2022).

Professional Work – Towards Individualized and Child Tailored Care

Methodologies and tools used by professionals when working with children without parents and parental care differ based on the professional profile of the worker, type of alternative care, age and health status of the child, as well as the stage of professional work with the child. They are incorporated within the standards, procedures and guidelines for professional work developed by the Institute for social activities. Professionals are also advised to use techniques, questionnaires and other instruments published on the webpage of ISA. There is Manual for assessment of the best interest of the child, as well as brochures and other materials in use.

When dealing with children victims of neglect, abuse and sexual violence, professionals act upon the Protocol for inter-agency cooperation in cases of child sexual abuse and pedophilia and the Protocol for acting in prevention and protection of children from abuse and neglect. There is a lack of specialized methodologies and tools for professional work with different categories of children, including children with traumatic experiences. In this respect, special instruments for recognizing trauma, assessment of needs, identification of treatment resources and referral, cooperation between relevant agencies for the purposes of coordination, application of the trauma-informed care approach, are not developed and applied.

For each child in alternative care there is a case file which includes information on their admission and departure and the form, content and details of the care placement of each child, together with any appropriate identity documents and other personal information. Information on the child's family is included in the child's file, still insufficiently in the reports on regular evaluations. Records on children in care are maintained, and in principle are confidential and secure, but they are not available to the child, as well as to the parents, within the limits of the child's right to privacy and confidentiality, as appropriate.

However, there are still remaining challenges related to developing an individualized and tailored made care when working with with children without parents and parental care. Professional work is guided by a limited number of specialized

methodological instruments, guidelines, protocols. Quality standards for all alternative care services are missing, which affects quality of care provided to children and impedes the monitoring and its effectiveness. Professionals and caregivers lack specialized knowledge and skills for high quality, sensitive and effective professional work with children without parents and parental care. Although some continuing training is organized, training modules are too general, partial, theoretical, oriented towards rather gaining knowledge than skills. Training is not specialized for professional work with specific categories of children, including children without parents and parental care, and does not include gaining skills for counseling and application of therapeutic approaches.

In addition, full consultation in all stages of decision-making with the child according to his/her maturity, and with his/her parents, is not applied by the case managers appointed for each case. Same applies to the preparation of the individual plan which is not participatory, inclusive and tailor-made. Moreover, in most cases caregivers, especially children are not familiar with this document and its contents. The child and his/her parents or legal guardians are not fully informed about the alternative care options available, the implications of each option and their rights and obligations in the matter. Overall, assessment results and individual plans are too formal, alike and not appropriately used as essential tools for planning decisions in future.

Monitoring and supervision of the safety, well-being and development of children placed in alternative care and regular review of the appropriateness of the care arrangements should be strengthened. Existing monitoring mechanisms are not easily accessible to children without parents and parental care and parents, who are not familiar with the ways and procedures to use them in case of need.

Conclusion

Social reforms taking place in the last several years considerably improved the social protection system in the country. The processes of pluralization and deinstitutionalization have been intensified in line with the national strategic goals. The key benefit of this process is the humanization of the living conditions of beneficiaries placed in large residential facilities and establishment of small, family-like services, with focus on persons with disabilities and children without parents and parental care. In the last several years, residential care for children without parents and parental care considerably improved with the establishment of group homes and supported living facilities as a result of the process of transformation of large residential institutions.

Despite the significance of the social reform results, there are many challenges yet to be overcome. Overall, the system of social protection for children without parents and parental care is not oriented towards prevention of the need for alternative care, strengthening informal care capacities, reintegration of the child with the biological family and application of alternative care as temporary form of care. Biological, social

and psychological needs of the children are commonly met in group homes and supportive living facilities, unlike foster care placements where occasional deviations are present in some cases.

Nevertheless, the care in these institutions is quite expensive, their number is limited, while the practice of renting facilities causes uncertainties, inabilities to invest in renovation and reconstruction, discontinuity of care and transfer of children from one to another facility. Existing facilities are not geographically evenly dispersed while some of them are not located suitably. There is no local/regional establishment of social services and specialized separate facilities for children without parents and parental care with specific problems. Of all forms of alternative care, foster care in which majority of children without parents and parental care are accommodated, faces most substantial challenges that affect the quality of care provided to children. These relate to shortcomings in selection of the foster parents, recruiting specialized, temporary and interventive foster families, provision of initial, continuous and specialized training, entry into care, respect of children's rights and meeting children's needs during care, provision of support services, contacts with biological families, oversight and monitoring of care etc.

Professional work with children still requires interventions for enhancement of professionals' knowledge and skills, practical methodologies and instruments, as well as individualized and tailor-made approaches when working with children. Development of quality of care standards and strengthening monitoring and supervision of practice is expected to fill in the existing implementation gaps.

The system of social protection for children without parents and parental care should be further developed and enhanced following the UN Guidelines for alternative care of children. In that respect, the state should allocate human and financial resources to ensure the optimal and progressive implementation of the Guidelines and facilitate active cooperation among all relevant authorities and the mainstreaming of child and family welfare issues within all ministries directly or indirectly concerned. Based on the UN Guidelines, the state should ensure preparation of national and professionally specific guidelines that build upon the letter and spirit of the Guidelines.

The national legal framework regarding alternative care for children, in particular secondary legislation, should be revised in terms of the care, monitoring and evaluation standards and introduction of critical professional approaches applied for work with children without parents and parental care, such as trauma-informed care.

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The Relationship Between Personality Traits and Stress at Work

Nderim Rizanaj

Prof.Ass.Dr., Rezonanca College, Prishtinë

Butrint Thaqi

MSc, AAB College, Prishtinë

Abstract

Introduction: Stress is one of the normal phenomena, which in most cases are accompanied by problems and defects in the work we perform. There is a big burden in our education system, due to various reforms and socio-economic transition, but on the other hand we also have problems with the quality of teaching which are affecting the development of teaching in inadequate forms. *Methodology*: The research included a total of 60 teachers from schools in the municipality of Prizren, based on a random sample. Descriptive methods and correlation were used as methods of analysis to measure the correlation between the two variables, ie how much personality affects the level of stress at work. The main purpose of the research was the correlation coefficient of personality type to the level of stress in the work of teachers. *Results*: The general level of personality factors affects the increase of stress at work. The results show that the correlation between personality and stress (things that teachers find difficult to do) is .113 a low positive correlation, while the significance level is .389 which means that it is above the 5% confidence level, while even the correlation between personality and stress (the things teachers do most) has a low negative correlation of -.159, whereas the significance is .224 which is above the 5% confidence level. Teachers who feel attractive and extravagant do not have high stress. Teachers who feel the need for power have high levels of stress. *Conclusion*: Personality is an important factor for each individual, especially his impact on stress at work. For teachers the formation of personality should be done during the stages of development and formal education. Teachers have different personalities and also have different work habits. From the confirmation of the hypothesis it has resulted that personality has no influence on the increase of stress in the work of teachers.

Keywords: Personality; Stress; Teachers; Work

Introduction

Stress is a normal, necessary and unavoidable phenomenon of life which can create temporary discomfort as well as long term consequences. The concept of stress was introduced into medical terminology in 1936 by the Canadian philosopher Selye. He describes "General Adaptation Syndrome" as the body's attempt to respond to the demands of the environment (Selye 1977). Scientific data confirms the idea that personality is an important factor in identifying, reacting, and approaching stressful events. It is a well-known fact that the perception of stress depends on the degree of compatibility between individuals and their environment, so that individual experiences only state if a certain situation is considered as threatening (de Jong & Emmelkamp 2000). Research conducted in 2000 identified the relationships between physical health and positions characterized by increased repetition, monotony, sustained alertness, and working shifts (Le Blanc et al. 2000).

According to these studies, stimuli with stress-generating potential within an organization can be divided into four major classes: job content, working conditions, employment conditions, and social network in the workplace. Results of a study on health professionals conducted in 2005 show that personal relationships with patients are highly demanding and require emotional sensitivity and involvement. In the medical profession emotion management is considered an essential part of the job (Best et al 2005). Other researchers point out that increased exposure of women to daily stress, including occupational stress, is caused by their marital and parental roles (Kiecolt-Glaser & Newton 2001). Many studies consider self-confidence to be an important source of coping. Individuals with a high level of self-confidence are more prone to adopting more effective coping strategies than those with low self-confidence (Cassidy & O'Connor 2004).

Personality types are important factors in determining stress, thus being able to explain how some people are managed to function for years by handling large amounts of stress, while others collapse after a few months under the same amounts of stress (Cooper 2005). A key component of sustainability is provided by the coping mechanism of these people, which involves an active modification of stress perception by approaching it as a challenge they are capable of overcoming (Landy & Conte 2004).

All the big changes in life create a certain amount of stress. This is partly because big changes in life cause strong emotions, and even joy and excitement can upset the body and start affecting it a lot. Big events in life can be stressful because every new experience requires some adjustment, they motivate us to change our behavior in some way, but only a few of them cause stress. As for example, stop the traffic signals when the red light turns on. Normally, this does not stress. But imagine if you are in a hurry for an important meeting or have to catch the train and the red light, of course it will be too late. In this case stress is caused, because the situation not only requires

adjustment, but it creates both tension and anxiety. Some events, wars and natural disasters, are generation after generation very stressful. The danger is real, life is threatened and often people can do little or nothing to save themselves.

In a more general classification, stress is divided into: Eustres-positive or beneficial stress; and Distress — negative or harmful stress. But, depending on the time, we also have long-term stress and short-term stress. Long-term stress is very harmful, and even causes damage and disorders in different parts of the body. Not all forms of stress are negative. The word "Eustres" is used to describe positive stress. Eustress comes as a result of experiencing joyful experiences such as a victory or a successful achievement. In a state of stress certain types of hormones engage and bring the body into a state of alarm as if it were ready for battle or ready to give a quick response. This is exactly why we often feel tense and deeply anxious when we are in a state of excessive stress. Stress weakens the immune system and makes us more vulnerable to infections.

In addition to physical stresses such as illness, noise, temperature extremes, there are three major psychological causes of stress: pressure, conflict, frustration. Pressure occurs when we try to meet the social and psychological demands we make on ourselves or others. When we try to maintain self-confidence by forcing ourselves to achieve higher standards we experience an internal pressure.

Internal pressure is caused when we study hard in school, when we try to be more popular with our friends, when we try to overcome great difficulties when we try to look attractive. In the presence of internal pressure we try hard to achieve more. Without internal pressure we would not be motivated to improve and try harder. However, as a result of internal pressure we experience a harmful stress.

External pressure is caused by the demands other people make on us. We try to please the people who are important to us. We can try to weaken just to please or seduce a loved one, get high grades to make happy parents, be successful to be liked by our peers, and so on. External pressure helps us to adapt to the social environment. But when others make too many demands on us or when those demands are difficult, then we experience stress. Sometimes different pressures are exerted on us at the same time and cause a situation called conflict.

When we talk about personality we are talking about those aspects that are part of each of us, constant, enduring. If you are aggressive nowadays, the chances are high that you will be aggressive tomorrow, if you are shy now, you will be very shy when you wake up tomorrow morning.

The term introvert and extrovert was popularized by Carl Jung. Extrovert types tend to be talkative, with energetic behaviors, while introverts manifest in more reserved and lonely behaviors. In any case, people fluctuate in their behavior all the time, and even extreme introverts and extroverts do not always act according to their type.

Excitement is the brain that wakes itself up by putting it on alert, a state of information. Braking is the brain that calms itself, in any common sense of fatigue and falling asleep or in the sense of defending itself in the event of overwhelming stimulation.

The extroverted type according to Jung has a positive attitude towards objects, affirms the importance to the point that manages to refer to them as well as his subjective attitude. The introverted type always acts by abstracting how to infringe on the rights of the object of his libido he wanted to protect himself from the extraordinary power he possesses in himself

As for learning difficulties it is assumed that extroverts will not have much learning difficulties because they are open, and if they have dilemmas about any problem they very easily ask others to find an adequate solution to that problem while in introverts it happens the opposite thing, because they have a closed character and are reluctant about anything, and that these persons in their future may fail in many spheres of life.

Extroverts are sociable, and feel very comfortable around society, in groups, or at gatherings. They are generally happy have self-esteem, and are optimistic and look at the world in a positive light, they also prefer more decorative clothes, much better understand a problem when they speak loudly, in order to get the opinion of others about that problem. They are generally on the move, but you like to get others to activate as well. Introverts tend to be closed, selfish, they are mostly anxious, and are interested in a self-mental life, prefer to focus on a single activity, they feel pleasure while reading, writing, fishing, etc. introverts generally choose more comfortable, simpler clothes.

Methodology

The research was of quantitative type and as a tool for data collection was used the questionnaire, which consists of two parts. One part presents statements and questions about personality and the other part the level of stress.

The research included a total of 60 teachers from schools in the municipality of Prizren, and gender and age is based on a random sample. Questionnaires were initially distributed in schools and data were collected within a period of 1 month. Gender aspect, age and other demographic aspects were according to random sample. I personally initiated and implemented the research.

SPSS program was used for data processing, while descriptive methods and correlation were used as methods of analysis to measure the correlation between the two variables, ie how much personality affects the level of stress at work.

Research problem: Stress is one of the normal phenomena, which in most cases are accompanied by problems and defects in the work we perform. There is a big burden in our education system, due to various reforms and socio-economic transition, but

on the other hand we also have problems with the quality of teaching which are affecting the development of teaching in inadequate forms. All these factors are led by the personality traits of each person, especially in teachers in schools. To measure the impact and correlation between personality traits and stress at work, this research was conducted in schools with teachers, to see if personality factors are influencing the increase in stress in teacher work.

The main purpose of the research is the correlation coefficient of personality type to the level of stress in the work of teachers.

Results

The general level of personality factors affects the increase of stress at work. The correlation method for data analysis was used to confirm this impact. Three variables were analyzed, personality as an independent variable and two dependent variables, the stress that corresponds to the things that teachers find difficult to do, and the stress that teachers do the most.

Descriptive Statistics

	Mean	Std. Deviation	N
PERSONALITY#	1.5850	.32904	60
Stress_Things I find it hard to do	3.0182	.12725	60
Stress_The things I do most	1.9821	.57499	60

Correlations

		PERSONALITY#	STRESS_1#	STRESS_2#
PERSONALITY#	Pearson Correlation	1	.113	-.159
	Sig. (2-tailed)		.389	.224
	Sum of Squares and Cross-products	6.388	.280	-1.779
	Covariance	.108	.005	-.030
	N	60	60	60
STRESS_1#	Pearson Correlation	.113	1	.229
	Sig. (2-tailed)	.389		.079
	Sum of Squares and Cross-products	.280	.955	.987
	Covariance	.005	.016	.017
	N	60	60	60
STRESS_2#	Pearson Correlation	-.159	.229	1
	Sig. (2-tailed)	.224	.079	
	Sum of Squares and Cross-products	-1.779	.987	19.506
	Covariance	-.030	.017	.331
	N	60	60	60

ISSN 2601-8632 (Print)
ISSN 2601-8640 (Online

European Journal of
Social Sciences

January – June 2023
Volume 6, Issue 1

The results show that the correlation between personality and stress (things that teachers find difficult to do) is .113 a low positive correlation, while the significance level is .389 which means that it is above the 5% confidence level, while even the correlation between personality and stress (the things teachers do most) has a low negative correlation of -.159, whereas the significance is .224 which is above the 5% confidence level. From this it can be concluded that in none of the cases do we have a significant correlation or influence of teachers' personality, on their stress at work. So, we say that statistically the overall level of personality factors does not affect the increase of stress at work.

Correlations				
			P2	STRESS_1#
Spearman's rho	P2	Correlation Coefficient	1.000	.243
		Sig. (2-tailed)	.	.061
		N	60	60
	STRESS_1#	Correlation Coefficient	.243	1.000
		Sig. (2-tailed)	.061	.
		N	60	60

Teachers who feel attractive and extravagant do not have high stress. To confirm this statement, a statistical analysis of the correlation of was performed which is .243, while the significance is .061, which means that statistically these teachers who feel comfortable do not have high stress. With this we accept the hypothesis that teachers who feel themselves to be attractive and extravagant do not have high stress.

Teachers who feel the need for power have high levels of stress. To confirm this statement, a data analysis was performed, which showed a correlation of 290* and a significance level of 025, which means that the desire for power affects the level of stress to be higher. So the hypothesis has been confirmed that teachers who feel the need for power have high levels of stress.

Correlations				
			P27	STRESS_1#
Spearman's rho	P27	Correlation Coefficient	1.000	.290*
		Sig. (2-tailed)	.	.025
		N	60	60
	STRESS_1#	Correlation Coefficient	.290*	1.000
		Sig. (2-tailed)	.025	.
		N	60	60
*. Correlation is significant at the 0.05 level (2-tailed).				

Conclusion

According to the analysis of the results of this study, personality is an important factor for each individual, especially his impact on stress at work. For teachers the formation of personality should be done during the stages of development and formal education. Teachers have different personalities and also have different work habits. The hardest things or the ones that do them the most are an issue that probably needs to be further researched, interviewing them to arrive at perhaps the most accurate answers they have given. From the confirmation of the hypothesis it has resulted that personality has no influence on the increase of stress in the work of teachers.

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The Effect of Work from Home on Adaptive Performance and Moderated by Humble Leadership

Roshayati Abdul Hamid

Universiti Kebangsaan Malaysia

Abstract

The Covid-19 pandemic has changed the norms of daily life for individuals around the world. This change causes employees to work from home (WFH). This new norm has opened up the landscape for the advantages of WFH and adapting oneself in performing tasks. In addition to the advantages of WFH, and leadership style and work autonomy also have the potential to assist employees to adapt the flexible work environment. Therefore, the purpose of the study is to examine the effect of WFH on adaptive performance among employees in Malaysia. This study examined the effects of humble leadership, and its moderating effects on the association between WFH and employees' adaptive performance. The field study was conducted in Malaysia among public and private sector employees and total 200 participants were approached. The Partial Least Square (PLS) technique was used to test the hypothesized relationships among variables. The results of this study indicated that the WFH and humble leadership influenced adaptive performance and employees who perceived high humble leadership strengthen the relationship between WFH and adaptive performance. The study sheds new light on the advantages of WFH and humble leadership on adaptive performance. The theoretical and practical implications are discussed.

Keywords: Work from Home (WFH), Adaptive Performance, Humble Leadership, Public and Private Sector, Malaysia, PLS

Introduction

The Movement Control Order (MCO) following the Covid-19 pandemic has created change in the working environment. Most organisations have launched into the Work from Home concept (WFH) to ensure the sustainability of the organisation's operations. Despite its novelty in Malaysia, it has actually been practised in several countries. In the United States, the population of employees working from home, spending at least 50 percent from the total working hours has increased from 1.8 million in 2005 to 3.9 million in 2017 (Wang et al. 2021). The new norm in the

occupational structure has left an impact on the organisation's operations, management and administration. Initially, there was a series of challenges and problems faced by employers and employees in facing the phase of WFH as the structure of WFH is different from working at the office. Adaptation to the use of the new technology, time and working environment among employees is crucial (Singh et al 2020). However, in time, the concept of WFH has become ordinary to them (Wang et al. 2021).

Malaysia has entered the transition phase of endemic in April 2022 and the working environment has reverted to the culture of working in the office physically (Astro Awani 2022). A study conducted by the United Nations Development Program (UNDP) and Talent Corporation Malaysia (TalentCorp) reveals that 80% of workers in Malaysia still go for WFH, with half of them showing preference to do so for at least three days a week (TalentCorp & UNDP 2021). In line with this demand, the Malaysian government has taken some positive steps by including Flexible Working Arrangement (FWA) in the 1955 Work Act (Revised in 2022) effective September 2022. Employees in this country are allowed to apply to their respective employers and refer to them the suitable time, day, and location to work including WFH.

Nonetheless, the application of the Act has to be delayed until January 2023 after taking into account the pleas made by the employers that most of the organisations are still reeling from the economic downturn, and are now in the recovery process (Berita Harian 2022). Additionally, organisations have to make very systematic planning and readiness in terms of the work structure design, infrastructure, as well as employees' mental and physical states when using the technology and their convenience in accessing information (Molino, Ingusci & Signore 2020; Wang et al. 2021). Organisations also lack the preparation and confidence that WFH can increase the overall organisation's performance (Nornadia 2020).

Apart from the organisation, employees also have to increase their capability in adapting to the structure of WFH. Employees' excellence in adapting to the new working environment can be measured by the adaptive performance (Park & Park 2019). Adaptive performance is interpreted as an individual's capability to adapt to a dynamic situation at work (Charbonnier-Voirin & Roussel 2012). They will achieve adaptive performance when they can adapt their behaviour to the requirements from the new working situation. (Pulakos et al. 2000). In support of employees' capabilities to adapt to the WFH structure, it also necessitates a basic mechanism such humble leadership as the moderator. Humble leadership, also termed 'down-up' leadership (Zhou & Wu 2018) is a leadership style that leans support to the employees (Zhu et al. 2019). Thus, the objective of this study is to empirically prove that WFH can increase one's adaptive performance by testing directly the relationship between WFH and the adaptive performance, and the role of humble leaders and work autonomy as the moderator to this relationship.

Literature Review and Hypotheses Development

Work from Home (WFH) and Adaptive Performance

The concept of Flexible Working Arrangement (FWA) in terms of the time, location and the day was first introduced in the 1970s, and known as remote work or telecommuting (Garrett & Danziger 2007). This concept is a new alternative in the execution of work from different locations using technological aid (van Meel 2011). WFH has the potential to stay as the new work structure, despite the transition that takes place from the pandemic to the endemic phase. Thus, employees have to strive to adapt themselves to this work structure. According to Pulakos et al. (2000), employees need to be smart enough to acclimatise themselves to the rapid development of the technology, the affiliation of organisation and the restructuring (Shoss et al. 2011). This is to ensure employees' efficiency in responding to the work change effectively (Griffin & Hesketh 2003; Shoss et al. 2011). Realising the importance of the adaptability and the level of capability of the employees to adapt to the change in the work environment, researcher discussed the issue of employees' adaptive performance in their studies (Hongden 2021). Adaptive performance is a subset to work performance and it is defined as the behaviour that shows the capability to face any change (Allworth & Hesketh 1999).

Past studies have identified several positive impacts of flexible work or WFH. WFH gets to motivate the employees and increase the employees' work-life balance (Bellmann & Hubler 2020; Prasetyaningtyas et al. 2021). Work-life balance on the other hand, is able to increase work performance as employees are able to reduce the conflict between work and life, and they are able to focus on work better (Lingard et al. 2007). Also, WFH gives a positive impact to work satisfaction (Mohite & Kulkarni 2019; Prasad et al. 2020). The flexibility in choosing work hours can also determine employees' work satisfaction. (Davidescu et al., 2020), and further increase work performance (da Cruz Carvalho, Riana

& Soares 2020). The concept of WFH leans on the use of digital technology where most of the work is carried out and completed virtually using digitalisation and the Internet. The digital use during WFH requires employees to adapt to the work change and learn digital skills in carrying out their duties (Okkonen et al. 2019). The excellence of the employees in familiarising themselves to the digital technology in work affairs can be measured using adaptive performance (Park & Park 2019).

Hypothesis 1: Work from home (WFH) is positively related to adaptive performance

Humble Leadership as Moderator

The past literature on the change in organisation tends to emphasise more on leadership style as leaders act as the agent of change and become the role-model to their employees (With & Hongden 2021). The leader does not only give motivation and support to the employees so that they can undergo the process of change effectively (With & Hongden 2021), but he also helps employees grow and give great performance (Daft, 2014). The humble leadership style has attracted the attention of leadership scholars where it is seen as an effective modern leadership style to employees in functioning as an individual and as a team. Humble leadership is conceptualised as the humble attitude of leaders when interacting with their employees (Owens et al., 2013; Rego et al., 2017). Leader's humble attitude reflects his transparent personality, that he appreciates the contribution and expresses openness towards the employees' ideas (Owens et al. 2013). The empirical study outcome stresses on the inculcation and practice of humble leadership that can give some positive impacts and benefits towards the employees' wellbeing (Zhong et al. 2020) and develop employees' positive personal qualities (Rego et al. 2017). Humble leadership can also increase the resilience, work concentration and togetherness among the employees (Zhu et al. 2019). Such an attitude can contribute to improved employees' work performance, work satisfaction, involvement (Owens et al. 2013, Zhong et al. 2020) and influence their   innovative behaviour (Zhou & Wu 2018).

Hypothesis 2:   Humble leadership is positively related to adaptive performance.

The change in the work structure from traditional to flexible work arrangement or WFH is not an easy process of adaptation to the employees (Ipsen, Kirchner & Hansen (2020). The uncertainty during the change process increases the dependency of the employees with one another and requires the support from the leaders of the organisation (Ye 2019). Thus, leader's capability would be pivotal, as it can convince the employees in facing any changes that happen in the organisation. The importance of the support by humble leaders is proven empirically in several studies as the moderating variable that strengthens the relationship between intrinsic motivation and knowledge sharing (Al-Hawamdeh 2022) and positively moderates the direct relationship between the strength use and self-efficacy, and the   indirect relationship between the strength used by thriving through self-efficacy (Ding & Chu 2020). Thus, this study expects that the humble leadership is a mechanism that consolidates the relationship between WFH and adaptive performance.

Hypothesis 3: Humble leadership will moderate the relationship between work from home (WFH) and adaptive performance

The role of humble leadership as the moderator in the relationship between WFH dan adaptive performance leans on the self-determination theory. This theory is a human motivation macro theory that has been able to be adopted across various fields including work motivation and management theories (Deci & Ryan

1985). This self-determination theory emphasises on the fact that employee performance is influenced by the motivation they have when they are working. Motivation tends to be in order when employees feel the fun and satisfaction when they are completing their tasks (Ryan et al. 2009). In this study, when employees gain the support from their humble leader, they will have the spirit and energy to do their work although there is a change in the work environment. According to this theory, the motivation is catalytic to the positive work outcome (Deci, Ryan & Olafsen 2017). Thus,   the self-determination theory will justify how the humble leadership style motivates employees during WFH and how this can further increase their adaptive performance.

Research Framework

The aim of this research is to examine the relationship between WFH and adaptive performance and moderated by humble leadership. Figure 1 illustrates the proposed research framework.
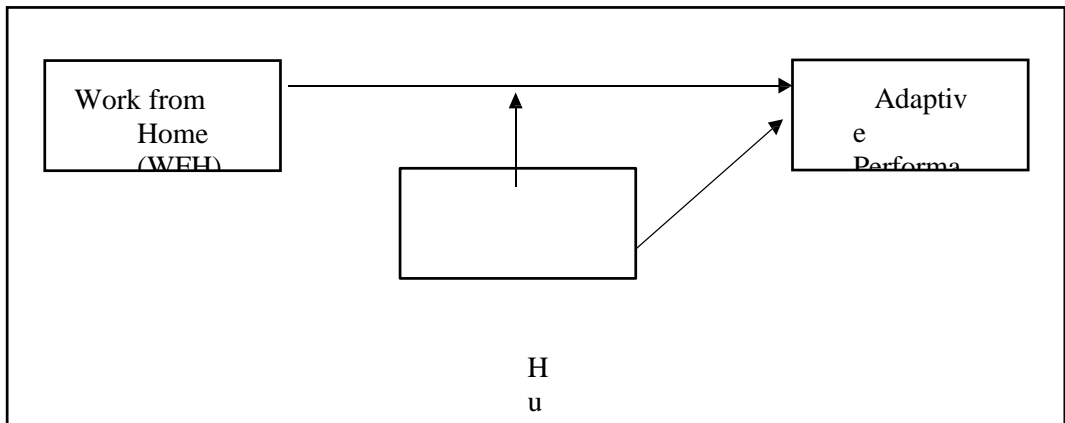
Figure 1. Research Framework

Research Methodology

Sampling and Procedures

This study has employed the quantitative approach to test the hypotheses that have been constructed based on the objectives of the study. The population of the study is employees who are working both in the public and private sectors in Klang Valley, Malaysia. Total sets of 200 questionnaires were distributed and responded. This sample size is also suitable for the use of PLS-SEM in analysing the data (Wolf et al. 2013). This study is survey research which employed self-governed questionnaire method. Questionnaire forms were distributed to employees using the simple sampling technique and the survey were conducted online using a Google Form. Majority of the respondents are female 58.5%. Meanwhile, 49.2% of respondents are

between the ages of 31 to 40 and dominated by Malay (92.5%). In terms of education, the majority of respondents (29.5%) hold their bachelor's degree and most of the respondents working with public sector (67.5%).

Measurement

All the measurement instruments used in this study were adapted from previous research (Table 1) which have been tested and validated by several researchers. The measurement instrument that was originally written in English was translated into Bahasa Malaysia to make it easier for respondents to understand the items included. However, in order to maintain the authenticity of the measurement instrument, this questionnaire has been prepared in two languages so that respondents can refer and check when answering the questionnaire. Respondents answered all the questions using a scale of 1 (strongly disagree) to 5 (strongly agree).

Table 1. Measurement Items

Variables	Source	No. of Questions	Examples
Work from Home (WFH)	Ipsen et al. (2020)	13	I get time to focus on my work without interruptions from other people I get a possibility to do some other work that I would normally not have time to
Humble Leadership	Owens et al. (2013)	9	My supervisor admits it when they do not know how to do something
			My supervisor shows appreciation for the unique contributions of others
Adaptive Performance	Koopmans et al. (2013)	8	I was able to cope well with difficult situations and setbacks at work I easily adjusted to changes in my work

Data Analysis

This study has employed the Partial Least Square-Structural Equation Modeling (PLS-SEM) or SmartPLS 3.0 (Ringle, Wende & Becker 2015) as the statistical tool to test the measurement model and structural model. This approach is suitable for the study since it has the ability to test a complex model with a modest sample size (Chin et al. 2003). PLS-SEM is able to explain the constructs that are modelled in the abstract manner based on more concrete dimensions (Sarstedt et al. 2019). PLS-SEM requires data analysis to be performed at two stages which are (1) to test the measurement model to examine the relationship between measuring items with independent variables and dependent variables; and (2) to test the structural model

to examine the relationship between independent variables and dependent variables (Tenenhaus, et al. 2005). Hypothesis testing for direct relationship and indirect relationship were based on the findings from the structural model. For both stages, four procedures in SmartPLS 3.0 were applied which were PLS algorithm, bootstrapping, blindfolding and PLS predict.

Results

Measurement Model Assessment

In the assessment of reflective measurement, three main assessment criteria are needed. These are internal consistency, Convergent validity and Discriminant validity. Internal consistency was determined using constructs' composite reliability (CR) values, whilst convergent validity was determined using item loadings and average variance extracted (AVE) values. As shown in Table 2, all loadings met the recommended threshold of 0.708 (Hair et al., 2011); hence, all except the items with low loadings were maintained. Additionally, if the construct met the AVE requirement of 0.5, certain items with loadings less than 0.708 were retained. Following that, all constructs had CR values more than the minimum threshold of 0.7, and all AVEs were greater than 0.5 following item deletion (Hair et al., 2011). Thus, the constructs meet the criteria for reliability and convergent validity. Next, the result indicates that all constructs exhibit sufficient or satisfactory discriminant validity as the HTMT value is below the threshold of 0.85 (Henseler, Ringle & Sarstedt 2015).

Table 2. Measurement Model for Reflective Constructs

Constructs	AVE	CR	HTMT
Adaptive Performance	0.622	0.929	< 0.85
Humble Leadership	0.513	0.863	< 0.85
Work from Home	0.563	0.920	< 0.85

Structural Model Assessment

After confirming the reliability and validity, hypotheses are tested through structural model. In the initial stage of accessing the structural model, it is important to address the lateral collinearity issue. To assess the collinearity issue, the VIF value needs to be less than 5.0 (Hair et. al., 2017). The result showed that all the inner values for the independent variables are less than 5, indicating that the collinearity issue is not a concern. (Hair et. al., 2017). Next, this study develops four direct hypotheses between the constructs, with one moderating hypothesis, which all hypotheses supported. In order to test the significance level, t-statistics for all paths are generated using Smart-PLS bootstrapping. Based on the assessment in Table 3, all three hypotheses have a t-value ≥1.645; thus, the significance is at a 0.05 level of significance.

Table 3. Structural path analysis

Hypotheses	Relationship	Beta	Std. Error	p value	LL	UL	Decision
H1	WFH → Adaptive Performance	0.205	0.071	0.002	0.079	0.329	Supported
H2	Humble Leadership → Adaptive Performance	0.366	0.065	0.000	0.248	0.487	Supported
H3	WFH*Humble Leadership →Adaptive Performance	0.141	0.074	0.029	0.085	0.262	Supported

The indirect relationship between Figures 2 show the result of simple slope analysis of moderating effects that support the hypothesis. In particular, adaptive performance was higher among respondents who had a high perception of their supervisor's humble leadership style compared to respondents who had a low perception.
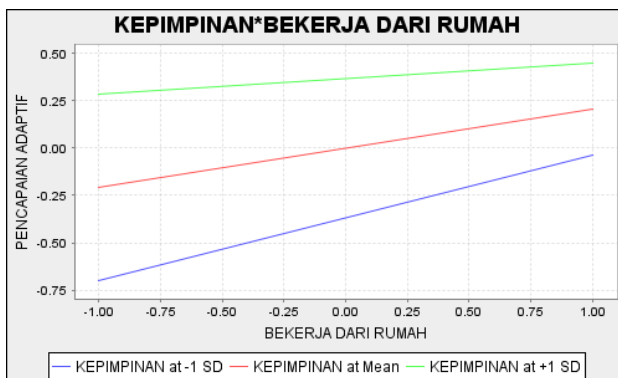
Figure 2. Moderating effect of Humble Leadership

To assess the issue of collinearity, the VIF value should be less than 5.0 (Hair et. al., 2017). Based on the analysis carried out, all values in the variable are less than 5 where the highest value is 1.338. It shows that the issue of collinearity does not exist for the study variables (Hair et. al., 2017). Regarding the level coefficient of determination (R^2), according to Hair et al. (2011), R^2 represents the amount of variance in the endogenous construct that all exogenous constructs can explain. As shown in Table 4, the R^2 value is 39% for adaptive performance and more than the 0.26 value suggested by Cohen (1988). In addition, the effect size are also assessed by f^2. The effect size (f^2) shows that all constructs have a small and medium magnitude effect size on adaptive performance which is the variable of working from home (f^2=0.031) and humble leadership (f^2=0.187) (Kock, 2014). Lastly, the predictive

relevance assessed by Q^2 shows that all endogenous constructs in this study had a Q^2 value larger than zero, including the adaptive performance with 0.239. This demonstrates the exogenous constructs' ability to predict the endogenous construct.

Table 4. Effect Size, R^2 and Q^2 (*Stone-Geisser*)

	f^2	R^2	Q^2
Work from Home (WFH)	0.031		
Humble Leadership	0.187		
Adaptive Performance		0.392	0.239

Similarly, the relevant prediction value of PLS*predict* Q^2 for the adaptive performance items. The LM RMSE for all items are higher than PLS RMSE and it shows that this model has a good relevant prediction.

Discussion

The main objective of this study us to test the impact of working from home (WFH) and also the adaptive performance. It also tests the direct relationship between humble leadership style and the adaptive performance, and its role as a moderator to the relationship between WFH and adaptive performance. Based on previous works, adaptive performance can be attained when employees are capable of handling uncertain situations, capable of facing new problems and have the capability to adapt to the ongoing change in the working environment (Charbonnier-Voirin & Roussel 2012). From this study, it is found that WFH can increase the adaptive performance of employees where Hypothesis 1 is supported. In general, this outcome is consistent with several past studies that offer empirical proof revealing that flexible work arrangement, such as WFH has a direct relationship with the work-family balance and work satisfaction and then increases work performance (Bellmann & Hubler 2020; Davidescu et al., 2020; da Cruz Carvalho, Riana & Soares 2020; Popovici & Popovici 2020; Prasad et al. 2020; Prasetyaningtyas et al. 2021). Also, it can also boost the productivity of the employees (Kazekami 2020) that stems from their performance (Austin-Egole, Iheriohanma & Nwokorie 2020). More specifically, the change in the working environment in the stream of WFH concept can increase the adaptive performance of the employees when they are able to adapt to not only the use of digital technology (Okkonen et al. 2019; Park & Park 2019), but also the work structure that is different from that at the workplace.

This study outcome also gives a significant support to Hypothesis 2 and empirically proves that the employees' perception on humble leadership influences the adaptive performance of the employees. This study outcome is consistent with the works by Rego et al. (2019) and Lu (2020) which establish that humble leadership can

influence employees' adaptive performance by way of stimulating their motivation to get involved proactively in improving their work performance. Under the influence of humble leadership, employees will strive to improve themselves and increase their work performance (Lu 2020; Zhong et al. 2020). It is worth adding that the past literature also showed that the humble leadership style forms a significant relationship with several positive work outcomes such as work satisfaction, commitment towards the organisation, employees' involvement and innovative behaviour (Owens et al. 2013; Zhong et al. 2020; Zhou & Wu 2018). Humble leadership also plays a significant role as a moderator towards the relationship between WFH and adaptive performance whereby the higher the perception of the employees on the humble leadership style adopted by their supervisor, the higher the adaptive performance of the employees, automatically in support of Hypothesis 3. In this WFH situation, even though employees are not able to be physically present, or to be face-to-face with their supervisor, with the motivation and support that the humble leader offers, it will motivate them to acclimatise to any sorts of changes that take place in the working environment (Owens et al. 2013, Zhong et al. 2020). In the past literature, humble leadership also plays its part as a moderator by solidifying the direct relationships among variables (Al-Hawamdeh 2022; Ding & Chu 2020).

Conclusion

The repercussions from Covid-19 have ignited a new phenomenon in the occupational sector in Malaysia namely WFH. WFH is an increasingly accepted concept among employees and there has been a rising demand to retain WFH although the shift to endemic is taking place. The government has also given the green light on the 1955 Work Act (Revised in 2022), consenting employees to apply for flexible working arrangement from their respective organisation. However, most organisations in Malaysia are not yet ready to continue with the concept of WFH and still lack the confidence that this new working arrangement will produce positive outcomes. However, the outcome of this study has gone to show empirically that WFH can increase work performance through adaptive performance and humble leadership can strengthen the influence of WFH on adaptive performance.

This study has contributed to the wealth of knowledge by giving several implications theoretically and practically. A more flexible work structure in terms of the working location and hours also the use of digital technology in the concept of WFH has been able to increase the adaptive performance of the employees. This discovery also serves as a testament to the importance of the humble leadership style in strengthening the relationship between WFH and adaptive performance. Past studies have shown that humble leadership can increase work performance when employees are at the office physically. Nonetheless, this study proves that the humble leadership style also increases work performance when employees work

from home. This is in tandem with the self-determination theory where the perception about humble leadership can motivate the employees to adapt to the new work environment. Other than that, the study outcome can help organisations to prepare for the execution of the flexible working arrangement, or WFH. Organisations have to make some detailed planning encompassing work structure design, mental and physical preparation of the employees with regard to the skills of technology use and the facility of accessing information in the organisation. It also needs to instil the humble leadership style that can support the employees during WFH and further boost their work performance.

That said, our study here is not deprived of its limitations. First of all, this study deploys a non- probability sampling method with a small sample size, which is 200 respondents. Thus, generalising the study outcome for the entire study population would be imprecise. Future studies need to pay more attention to certain sectors that stress more on practicing WFH and on using the random sampling method with a larger sample size. Secondly, this study uses questions based on the respondents' own perceptions and feelings, so it would be difficult to evaluate if they are not answered by the respondents themselves. However, future studies can obtain data from multiple sources by using multi-tiered analysis such as getting feedback from the employers. Next, this study only uses basic mechanism in the form of moderator. Future works may need to expand the basic mechanism by testing the role of various variables that can serve as the mediator and the moderator so that greater practical contributions can be offered, so that organisations can make better preparation when dealing with new work structure demands, such as flexible working arrangement and gig economy.

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The Influence of Spirituality and Religiosity in Palliative Care

Kleanthis Nizamis

School of Theology, Aristotle University of Thessaloniki

Vassilios Kalliakmanis

School of Theology, Aristotle University of Thessaloniki

Nikolaos Koutsoupias

Department of International and European Studies,
University of Macedonia

Petros Panagiotopoulos

School of Theology, Aristotle University of Thessaloniki

Abstract

In recent years there has been talk of "Palliative care", an interdisciplinary approach of care, which focuses on supporting and relieving patients and their family environment in progressive and life-threatening illnesses. Its aim is to provide optimal comfort and quality of life, maintain hope and family cohesion despite the possibility of death and generally support patients and their families in the stages of pain, illness and mourning. The theological approach of palliative care, with the opening of new horizons of view of pain and illness and their management with the help of faith, are challenges for the age of human omnipotence. The factors "spirituality" and "religiosity" have begun in recent years to be taken into account in the multitude of biological, psychological and spiritual factors that affect the body's psychosomatic response to illness and treatment. In the present study, we are trying to explore the influence of religious faith in the management of physical, psychological, and mental problems, that arise in the parents of children with cancer. The research was conducted on a sample of 133 families facing childhood cancer and the collected data were analyzed using open source software. Purpose of the study is to explore whether belief in God in the general frame of palliative care, can play a decisive role during the childhood illness, managing emotions such as anxiety and fear, and maintaining the parent's psychological balance.

Keywords: Palliative Care, Spirituality, Religiosity, Pastoral Care and Counselling for Sickness, Suffering and Pain, Childhood Cancer

Introduction

According to the definition of the World Health Organization (WHO), Palliative care (PC) is an "*approach aimed at improving the quality of life of patients who face problems associated with life-threatening diseases, as well as their families, through the prevention and relief of suffering, thanks to the early recognition and correct assessment and treatment of pain and other physical, psychological, social and spiritual problems*" (WHO, 2020).

PC aims to relieve pain and other distressing symptoms of illness, by taking into account and integrating the psychological and spiritual aspects of caring, but also by helping family to adapt to the new situation and manage its difficulty and its own bereavement in loss (Connor, 2020). The ultimate goal is to improve the quality of life and contribute in the positive influence of the disease and that's why PC is recommended to get started from the onset of a disease, alongside clinical treatments aimed at prolonging life.

PC proposal includes a holistic and interdisciplinary care provision which, at each stage of the course of the disease and based on the needs of the patient and the social environment, collaborates with many and varied specialties. Doctors, nurses, occupational therapists, physical therapists, social workers, psychologists and clergy, as well as a multitude of similar scientific subjects, deposit their knowledge in a round bank of cooperation and establish a common line of support for the patient. Teamwork is seen as central to palliative care, with the composition of subspecialty teams varying based on many factors, such as the nature of the disease, the stage of the disease and the extent of care (Radbruch et al., 2009).

This holistic therapeutic approach is an umbrella under which a multitude of concepts, actions and purposes is included. Hospice care, Terminal care, Continuing care, Care of the dying, Palliative care, End-of-life care, Supportive care, are some indicative examples from the relevant terminology, which reflect the multidimensional course and action of PC. It is even worth mentioning that there are indications confirming that teamwork and interdisciplinary approach in PC units, work beneficially for the patient. Specific research on the efficiency of specialized palliative care teams in the treatment of cancer, proved that the teams in PC increase patient satisfaction and manage to focus more on the needs of families, compared to conventional treatments (Hearn et al., 1998). Another relevant study supports that the expansion of the group and the flexibility of movements at each stage of the disease, increase the results at the level of pain relief and treatment of symptoms (Higginson et al., 2003).

Palliative care is divided into basic, general and specialized and is provided at all levels of the health system (National Commission for the Development and Implementation of the Strategy for Palliative Care in Greece, 2019). Basic PC intends for all patients, offered by trained in the basic principles of PC health scientists and

includes information, education and support of the patient and his family. General PC concerns patient populations in need and is undertaken by scientists involved in the treatment and care of patients with life-threatening diseases, including symptom assessment and management, end-of-life care, communication with the patient and his family in a general frame of specialized PC services.

The theological approach of palliative care intends to prove that far away from prejudices and blinders, the dialogue brings only positive results for the care and support of patients. The collaboration of the sciences of Psychology and Theology opens up new horizons of considering pain and illness and their management with the help of the Christian faith.

The factors "spirituality" and "religiosity" have begun to be taken into account in recent years among the multitude of biological, psychological and spiritual factors that influence the body's psychosomatic response to illness and treatment. Spirituality is defined as the way in which a person tries to give meaning and purpose to his life, as well as to his experience of contact with himself, others, nature and supernatural forces (Puchalski et al., 2009). Religiosity refers to the acceptance of certain rituals and beliefs within an organized religion and can be seen as a means of expressing spirituality (Hill et al., 2003).

Spirituality essentially refers to the spiritual needs that every person has, regardless of whether they believe or not and is a broader concept than religiosity, which is related to specific beliefs, participation in worship, cultural and social norms of a religion. Studies of the last decades have shown that both factors significantly affect the quality of life and patient satisfaction, as well as the quality of care (Nixon et al., 2013) (Phelps et al., 2009) (Rego et al., 2020) (Gijsberts et al., 2019).

In addition, there are studies that focus on the needs of patients receiving PC themselves about taking care of their spiritual needs. A related study reports a rate of 87.4% of the participating patients who evaluate themselves as a spiritual person (Grant et al., 2010), while in a combined result of 4 American studies, the percentage of patients who are interested in their spiritual needs, ranges from 40 to 94% (Post et al., 2000).

At the liminal moments of a person's life, at that point where the possibility of death greatly increases the odds of becoming a certainty, regardless of the outcome of the disease, the patient is confronted with himself, called upon to manage these thin boundaries between the present and the after-death unknown experience. The opportunity for this spiritual review can be offered by contemporary pastoral counseling as a therapeutic process, with the aim of re-searching for lost hope and bringing it back to the fore.

The pastoral contribution to PC of the sick person and especially the sick child, lies in the true contact, the free communication, the unconditional and selfless participation in pain and the fraternal and sincere "embrace" of the other.

We have to emphasize at this point, that the patient listening and silent presence next to the patient mentioned above, is the most responsible attitude that can be held by anyone who participates in PC. Contributing to dealing with loneliness does not necessarily require a degree, education or expertise. In their related book on pain, Paul Brand and Philip Yancey characteristically write that "when I ask, '*Who helped you the most?*', patients usually describe a calm, humble person: someone who was there when needed, who listened a lot and spoke little, who did not constantly look at the clock, who hugged and caressed and cried" (Brand et al., 1993). We often see this perception admitted by the medical world, where according to the testimonies of the doctors themselves, sympathy and practical attitude next to the patient constitute a form of treatment, with calming effects both for the sufferer and his family. The same is advocated by the pastoral care of illness and suffering, with the cornerstones of its selfless action, love for fellow human beings and the resurrection perspective.

In this announcement, research results are presented (Nizamis, 2022) (Nizamis et al., 2022), in which the influence of faith in the management of physical, psychosocial, practical and spiritual problems in parents of children with neoplasia is investigated multivariately. With the study of these parents, the results of which showed high levels of fatigue and physical difficulties, anxiety and fear, social disorders and spiritual searches (Nizamis, 2022), we try to explore how spirituality and religiosity can contribute to the management of all the aforementioned problems in the context of an organized PC.

Methodology

The research was conducted on a sample of 133 families of children with cancer and the results were displayed after statistical processing and data analysis with R statistical software. In Greece we have about 250-300 cases of childhood cancer every year. It is therefore easily understood that the research covered more than 1/3 of the total annual population of childhood cancer that exists in the country.

The research was conducted in the 4 largest pediatric oncology departments of Greek hospitals. More specifically, we studied 64 cases from the Pediatric Oncology Department of the Hippocrate's General Hospital of Thessaloniki, 26 from the University Pediatric Clinic of A.P.Th. in the AHEPA General University Hospital of Thessaloniki, 25 from the Oncology Department of the "Panagioti & Aglaia Kyriakou" Children's Hospital and 18 from the Department of Pediatric Hematology-Oncology (TAO) of "Agia Sophia" Children's Hospital.

The aim of the empirical research was to gather questionnaires within 1 full calendar year, in order to collect a sample based on the total cases of childhood cancer that we

have in our country. Despite the difficulty of the Covid pandemic, we accomplished to collect the data in a frame of 12 months of research, so the result characterized by high representativeness.

Participation in the research was carried out through the completion of a closed questionnaire, which processed statistically in order to provide findings and results. For the compilation of the questionnaire, researches of other universities and research centers were taken into account on issues of management of childhood illness and specifically of neoplasia by parents and relatives. In addition, questionnaires regarding the concepts of religiosity and spirituality were studied. Furthermore, a systematic review of research tools for PC issues was conducted[1]. This was also followed by meetings with researchers specializing in PC, in order to provide information and relevant training on the subject, as well as the relevant conditions that prevail in our country.

In the main part of the questionnaire, a series of statements regarding the period of the child's health issue are listed, in which each participant notes the extent to which each statement applies to him, expressing his agreement on a 7-point Likert scale. In addition, there are some questions in the form of multiple choices. The questionnaire consists of 3 parts, with the first focusing on psychosocial and physical issues as well as practical and everyday issues, the second on spiritual issues of faith and contact with the divine element and the third on PC. At a further level from the PhD thesis, a conjoint analysis was conducted between responses regarding the occurrence of psychosocial problems such as fear, anxiety, depression, etc. to parents during their child's illness and corresponding outcomes regarding belief in God, perception of the afterlife, occurrence of anger toward God, and the possible effect of the child's illness on all the above. Statistical processing of the data was carried out by multivariate analysis, using methods of multiple correspondence analysis in a 0-1 table and automatic hierarchical classification. These methods were chosen as they allow the phenomenon to be examined as a whole, without assumptions and models (Koutsoupias et al., 2019) (Koutsoupias, 2018).

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1 Indicatively, research tools – questionnaires, which were studied before the creation of the research questionnaire are mentioned: Edmonton Symptom Assessment System (ESAS), Caregiver Priorities & Child Health Index of Life with Disabilities (CPCHILD), Hospital Anxiety and Depression Scale (HADS), Memorial Symptom Assessment Scale (MSAS).

Results

After the onset of my child's illness:		
Table 1.		
The concept of faith affects my life most.		
	Frequency	Percent
1	19	14.3 %
2	6	4.5 %
3	4	3.0 %
4	15	11.3 %
5	17	12.8 %
6	21	15.8 %
7	51	38.3 %

Graph 1.
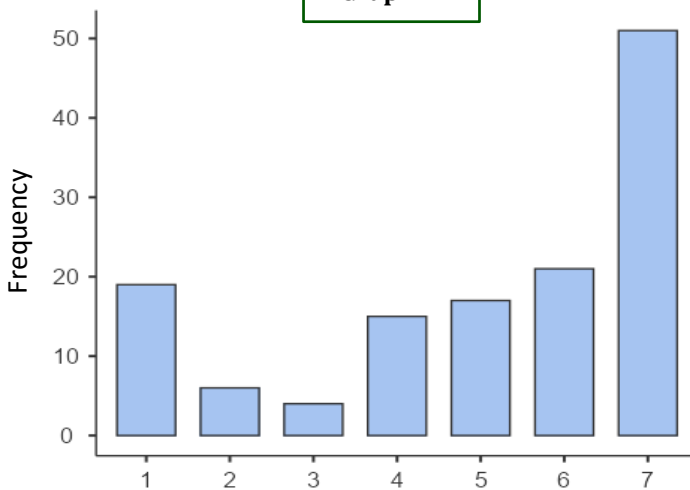
Table 2.		
I felt anger towards God several times.		
	Frequency	Percent
1	72	54.1 %
2	14	10.5 %
3	13	9.8 %
4	8	6.0 %
5	14	10.5 %
6	5	3.8 %
7	7	5.3 %

Graph 2.
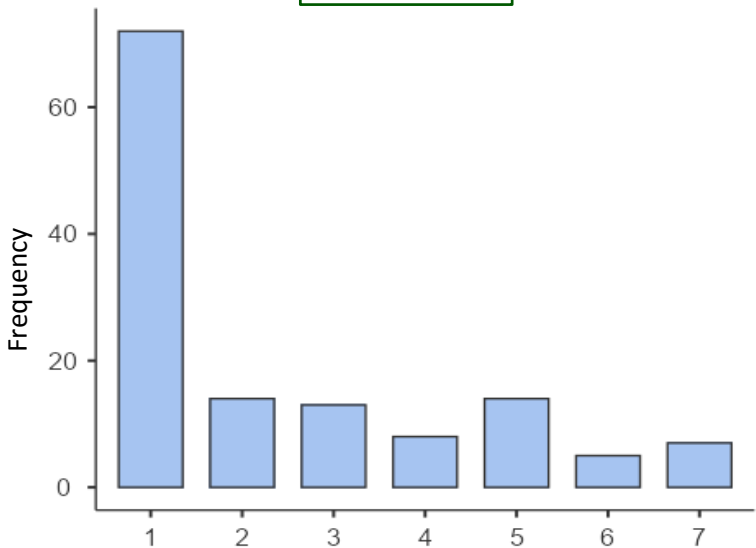
Table 3.		
I felt the need to communicate with God through prayer.		
	Frequency	Percent
1	7	5.3 %
2	3	2.3 %
3	2	1.5 %
4	5	3.8 %
5	13	9.8 %
6	10	7.5 %
7	93	69.9 %

Graph 3.
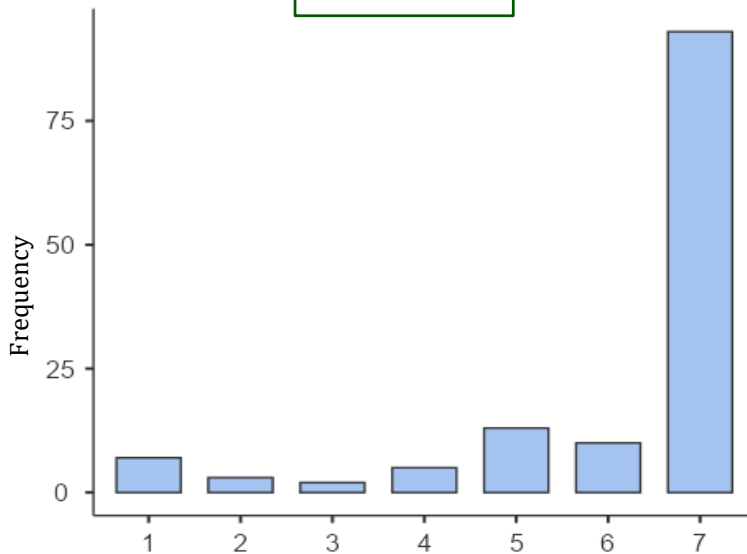
Table 4.		
I consider myself to be:		
	Frequency	Percent
Just as faithful as before	47	35.3 %
Less faithful than before	2	1.5 %
More faithful than before	84	63.2 %

Graph 4.
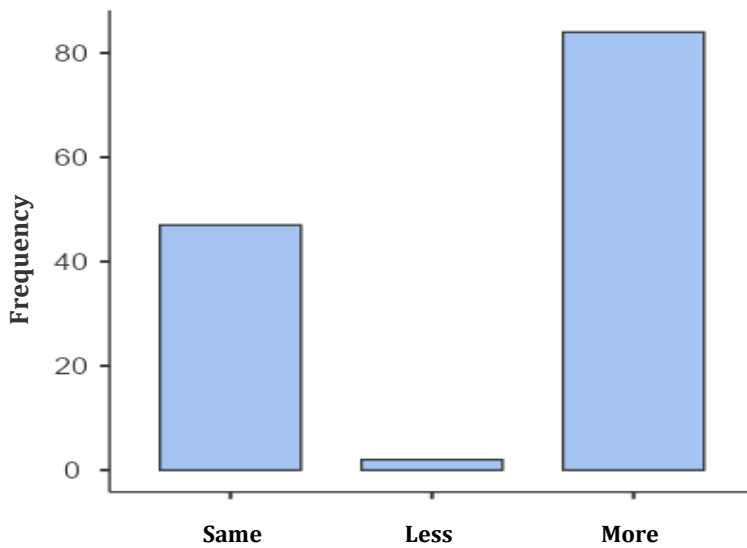
Table 5.		
Further support on the Psychological level would help.		
	Frequency	Percent
1	21	15.8 %
2	6	4.5 %
3	7	5.3 %
4	19	14.3 %
5	21	15.8 %
6	23	17.3 %
7	36	27.1 %

Graph 5.
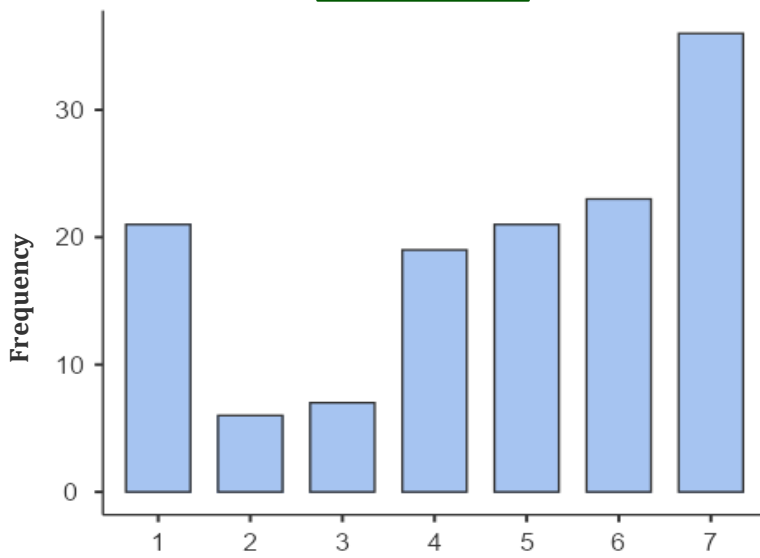
Table 6.		
Further support on the Spiritual level would help		
	Frequency	Percent
1	35	26.3 %
2	9	6.8 %
3	15	11.3 %
4	19	14.3 %
5	20	15.0 %
6	17	12.8 %
7	18	13.5 %

Graph 6.

ISSN 2601-8632 (Print)
ISSN 2601-8640 (Online

European Journal of
Social Sciences

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Graph 7. The first factorial level

Graph 8. The classification dendrogram
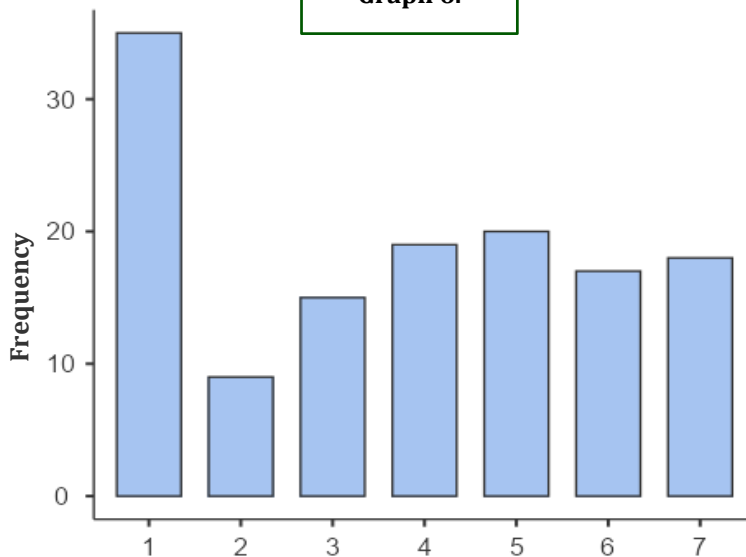
Discussion

The results of the research show that belief in God gathers large percentages with a significant impact in people's daily lives. In the question whether after the appearance of the child's illness, faith affects the parent's life more, the total number that answers positively is 66.9%[1]. This reinforces the view that spirituality and religiosity should be taken seriously account in the factors that regulate the course of a disease. This result, if combined with the next question about the development of anger towards God after the presentation of the childhood disease, which corresponds to a total percentage of 74.4% answering negatively[2], leads to the conclusion that in man's consciousness God holds a decisive role in his life. The data shows that human nature may be shaken at the onset of illness, but it does not displace God from the moment of this trial by placing the responsibility on Him, as some atheistic views maintain.

This view is reinforced by the results of the next question, which focuses on prayer as a need and a form of communication with God during the illness and care of the child with cancer. The prayer gathers a cumulative percentage of 87.2% in the three highest levels on the Likert scale, which represents 116 people of a total of 1333. The data from the question whether after the illness the respondent considers himself less, more or the same faithful as before, reveal that 63.2% answer more, 35.3% the same and only 1.5 % less[4].

The following results essentially convey parents' requests for further support during their child's illness. In specific 60.2% chose the three highest levels regarding the need for psychological support[5], with the corresponding percentage regarding support, on an intellectual level, being 41.3%[6].

In the results of the present exploratory study, in order to get an overall picture of any latent groups in the sample data, we used methods of Data Analysis and in particular we used Hierarchical Classification after Multiple Correspondence Analysis through the language R. We notice in the results that 3 groups were formed with common between-person characteristics, where the color gradation (based on the listed contribution value) represents the category's degree of participation in the group's characterization[7].

More specifically, the 1st group (green color) includes 43 people who are characterized by little expression of emotions such as fear, anxiety, loneliness,

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1 Table 1 & Graph 1.
2 Table 2 & Graph 2.
3 Table 3 & Graph 3.
4 Table 4 & Graph 4.
5 Table 5 & Graph 5.
6 Table 6 & Graph 6.
7 Table 7 & Graph 8.

without experiencing fluctuations in their mood or any premonition that something bad about the outcome of their child's illness was going to happen. People with these characteristics do not seem to be affected in spiritual matters from the appearance of their child's illness onwards. More specifically, they note the lowest answers (number 1 on the 7-point Likert scale) to the questions whether after the onset of their child's illness, their belief or opinion about the afterlife affects their life more. In addition, these people answer negatively to the question about anger towards God because of their child's illness.

In the 2nd group (red color) we observe a parallel increase in the indicators in the answers of psychosocial and spiritual questions. In this group, which is the most populated with 52 of a total of 133, individuals are characterized by relatively high feelings of fear and despair, often experiencing loss of temper and inability to make decisions when adapting and responding to the new needs that arise. At the same time, a partial increase in positive answers in questions of faith, such as the existence of God and the change in parents' perception of the existence of life after death due to the appearance of childhood cancer, is observed in these individuals.

The 3rd group (black color) includes 38 people, who choose particularly high answers to the psychological issues under study. In particular, they choose the highest ranks (numbers 6 and 7 on the 7-point Likert scale) to the questions about loneliness, anxiety, fear, despair, depression, psychological trauma, expressing at the same time that they often experienced losing their temper and disturbing their psychological balance. These people state that after the appearance of their child's illness, the concept of faith affects their lives more.

Essentially, it could be said that an escalation is observed between the 3 groups, which seems to link the questions under study. The people who belong in the 1st group, do not show psychosocial difficulties and they also seem to be indifferent to spiritual issues. Subsequently, the partial increase in positive responses regarding psychological or social issues in the 2nd group, is accompanied by a corresponding partial increase in the levels of positive responses to faith issues. This escalation peaks in the 3rd group, where parents with high levels of expression of psychological difficulties, declare a greater influence of faith in their lives after the appearance of their child's illness.

Based on the above data we can argue that the experience of intense emotions and psychosocial problems may be related to the development of spirituality and religiosity. We see in our data that belief in God gathers large percentages in cases of parents with a high expression of psychological issues during their child's illness. However, it should be noted that the limitations of the research include the use of existing measurement tools based on the literature and for the specific point in time only. It is worth pointing out that the research field regarding the connection of spirituality or religiosity with childhood cancer and chronic illness, quality of life and

psychosocial empowerment of parents, is still unclear. It has not been determined with certainty whether and how spirituality and religiosity are related to the patients and their environment. A significant portion of the sources supports their positive correlation and the catalytic role of spirituality and religiosity, as sources of spiritual empowerment, hope and social well-being (McCoubrie et al., 2006) (Tarakeshwar et al., 2006).

Taking into account the exploratory results of the present research, spirituality and religiosity are suggested to be taken seriously among the factors that regulate the course of a disease. However, this is a first phase of exploratory research in Greece. In the context of palliative care, a concept that has been increasingly discussed in recent years, the contribution of Pastoral Counseling and Psychology, as a result of collaboration between Medicine, Psychology and Theology, can become decisive.

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Black Awakening in Obama's America: The End of an Illusion

Tatjana Vukelić

Ph.D. Faculty of Humanities and Social Sciences,

University of Rijeka, Croatia

Abstract

The aim of this study is to present and describe the social and political situation in the United States before and after Barack Obama's presidency regarding Black people and their position in the American *mainstream* society. What exactly does Obama's election portend for race in America? This essay uses the tremendous racial disparities in the American social and political system to assess race and racism as key features of contemporary society. In America, African Americans were, and are, locked in a "racial prison". As Blacks, their identities were defined in opposition to whites and whitness. Of course, Blacks could free themselves by changing their names, reframing their identities, and discharging their culture and heritage. To do so, as Malcolm X pointed out, required some radical action, a kind of suspension of judgement that would permit Blacks to see themselves in tension with the normative white gaze. As long as African Americans place their faith in political rightness and correctness of American democracy, they would never know what it feels like to be equal. The hope and optimism that coursed through Black America in anticipation of Obama's victory as the first Black president in 2008 seemed a million miles away. It seems like slavery was never abolished; it was only redesigned.

Introduction

In 2008 the impossible happened: An African American was elected president of the United States. When Barack Obama was elected as the first African American President in the history of the United States, more than thirteen million people of African descent living in the United States believed that things would finally and drastically change for the better. Unfortunately, things did not improve much. Some cosmetic changes have been going on, but the core issues are still deeply rooted in the American society. Black people celebrated Obama's presidency, and truly hoped that it would finally end racism, discourse of segregation, and racial disparity but Black

ISSN 2601-8632 (Print)
ISSN 2601-8640 (Online

European Journal of
Social Sciences

January – June 2023
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people are still struggling oppression, stigmatization, fundamental human and economic inequality, mass incarceration and dehumanizing forms of police brutality.

While the United States may have been considered an "affluent society", for the vast majority of African Americans, unemployment, underemployment, substandard housing, and police brutality constituted what Malcolm X once described as an "American nightmare." The relentless burden of those conditions would propel more than half a million African Americans – almost the same number of troops sent to fight in Vientnam – to rise up in the "land of the free" over the course of the 1960s. It is never useful to compare eras but painful continuities between the present and the past remind us that the past is not yet past.

Over the period of ten months, from the summer and fall of 2014 into the winter and spring of 2015, the United States was rocked by mass protests, led by African Americans in response to the police murder of a young Black man, Michael Brown. In August, the people of Ferguson, Missouri, rose up and brought the world's attention to the crisis of racist policing practices in the United States. Eight months later, some forthy miles from the capital, the city of Baltimore exploded in fury at the police killing of young Freddie Gray. What began as a local struggle of ordinary Black people in Ferguson in the pursuit of justice for Brown, grew into a national movement against police brutality and daily police killings of unarmed African Americans.

In Philadelphia, the birthplace of American democracy but also home to one of the most brutal police departments in the country, the Department of Justice conducted an investigation of the Philadelphia Police Department from 2007 to 2013, and it found out that 80 percent of the people Philadelphia police officers had shot were African Americans, even though less than half the city's population is African American. Out of 382 shootings by the police, only 88 officers were found to have violated department policy. In 73 percent of those cases there was no suspension or termination (Taylor, 2021).

Today, the United States accounts for 5 percent of the world's population but 25 percent of the world's prison population. There are more that a million African Americans in prison because Black people are incarcerated at a rate six times that of whites. As Michelle Alexander has pointed out in her book *The New Jim Crow*, the imprisonment of Black people has led to social stigma and economic marginalization, leaving many with few options but to engage in criminal activity as a means of survival. When white men with criminal records are as likely to be hired as Black men with no criminal records, one can only image slim prospects for legitimate work for Black men returning from jail and prison. The entire criminal system operates at the expense of African American communities and society as a whole (Alexander, 2010). The perpetuation of deeply ingrained stereotypes of African Americans as particularly dangerous, impervious to pain and suffering, careless and carefree, exempt from empathy and solidarity, is what allows the police to kill Black people

with no threat of punishment. The United States is often referred as a "colorblind" society or "postracial" society where race may once have been an obstacle to a successful life. Today, Black people are told that race does not matter any more.

Black awakening

Racial discrimination and racial disparities between Blacks and whites prevail in almost every segment of life – in employment, poverty, housing quality, and access to education and medical care. Even before Obama was elected, there had been great optimism about what a Black presidency could mean for American racial politics. President Obama turned out to be very different from candidate Obama. In his race for the Democratic nomination against the establishment candidate Hillary Clinton, he spoke of economic inequality and tried to connect with the young generations of Black people. In the election night Victory Speech in Grant Park, Chicago, Illinois on November 4, 2008, Obama addressed the audience and said:

"We have been warned against offering the people of this nation false hope. But in the unlikely story that is America, there has never been anything false about hope. … It was a creed written into the founding documents that declared the destiny of a nation: Yes, we can, it was whispered by slaves and abolitionists as they blazed a trail towards freedom through the darkest nights: Yes, we can. It was sung by immigrants as they struck out from distant shores and pioneers who pushed westward against an unforgiving wilderness: Yes, we can. It was the call of workers who organized, women who reached for the ballot, a president who chose the moon as our new fronties, and a king who took us to the mountaintop and pointed the way to the promised land: Yes, we can, to justice and equality. Yes, we can, to opportunity and prosperity. Yes, we can heal this nation. Yes, we can repair this world. Yes, we can" (Obama, 2021).

His speech was wildly misinterpreted by liberals and the mainstream media. The American journalist, David Corn, writing for *Mother Jones*, described Obama's speech as "trying to show the nation a pathway to a society free of racial gridlock and denial. …Obama was not playing the race card. He was shooting the moon" (Corn, 2008). Obama had been pressured for weeks to rebuke and distance from his pastor, the Reverend Jeremiah Wright, who had delivered a sermon titled "God Damn America," referring to the wrong the United States had committed in the world. Obama distanced himself from Wright, whom he described as "divisive and with a profoundly distorted view of this country" (Obama, 2008).

Yet, no one running for the president of the United States had ever spoken so directly and openly about the history of racism in government and society as Barack Obama. In that sense Obama broke the mold, but also established the terms upon which he would engage race matters – with dubious evenhandedness, even in response to events that required decisive action on behalf of the racially aggrieved. His eloquent speech about the nation's dark history and original sins failed to connect the sins of the past to the crimes of the present. In 2006, 52 percent of Black youth (ages eighteen

to twenty-five) described the US government as "unresponsive" to Black needs, while 61 percent said they had experienced discrimination when looking fo work and 54 percent believed that Black youth receive a "poorer education" than white youth (Cohen, 2012).

The election of Barack Obama to the presidency inspired many to marvel at the seeming evaporation of race as a basis for social ordering in the United States, a euphoria often expressed in proclamations that are now present in a post-racial America (Hua Hsu, 2009). It was believed that his ascendancy to the country's most powerful position would suggest a change in race relations and simultaneously, it would guarantee for the next several years, at least, conversations on race, and perhaps even on racism on a daily basis (Thompson, 2009).

But there was a reason to hesitate before celebrating. The nation elected Obama amid profound economic, environmental, martial, and constitutional crises. Perhaps the crises, coupled with Obama's exceptional background – combining Kenya and Kansas, an immigrant success story, and the positive exotic of Hawaii – better explain his election than any purported fundamental shift in racial attitudes (Lopez, 2010). A pollster with special expertise on race said just before the election that „a black man (cannot) be president of the United States of America. However, I think an exceptional who also happens to be black can be president of the United States of America" (Ambinder, 2009).

Optimism and hope prevailed among Black people. Hip-hop artis Young Jeezy lyricized "Obama for mankind, we ready for damn change so y'all let the man shine!" Jay-Z linked Obama's run to longer narrative of Black struggle: "Rosa sat so Martin could walk; Martin walked so Obama could run; Obama is running so we all can fly!" (Martin, 2008). Rap mogul Sean Combs said, "I am not trying to be dramatic, but I just felt like, Martin Luther King, and I felt the whole civil rights movement, I felt all that energy, and I felt my kids. It was all there at one time. It was a joyous moment" (Martin, 2008).

Black millenials felt happy and optimistic and the excitement about Obama turned into postelection euphoria. On the election night, it was almost strange and rare scene to see a multiracial crowd gathered in Chicago, one of the most segregated cities in the United States. It was not just a blind hope but the expectation that the things would be better. Yale sociologist Elijah Anderson said: "Now we have a sense of future. All of a sudden you have a stake. That stake is extremely important. If you have a stake, now there is risk – you realize that the consequences of compromising an unknowable future" (Verini, 2001).

From Grant to the Future

Just weeks before Obama was to be inaugurated as the next president, shots rang out. In the early morning hours of New Year's Day 2009 an armed officer named Johannes

Mehserle shot in cold blood an unarmed twenty-two-year-old Black man, Oscar Grant, who lay face down in handcuffs on a public transportation platform. Black Oakland exploded in anger, with thousands of people protesting on the streets, demanding justice. Protests, marches, activism, public forums, and organizing meetings sustained enough pressure to force local officials to charge Mehserle with murder. In the end, Mehserle spent less than a year in prison, but the local movemnt and activis foreshadowed events to come. For African Americans, Obama's presidency had been largely defined by his reluctance to engage with and directly address the racial discrimination.

Another moment when Black America collectively came to terms with Barack Obama's refusal to use his position as president to intervene on behalf of African Americans was the execution of Troy Davis, a Black man from who was arrested in 1989 for the murder of Mark Allen MacPhail, an off-duty police officer who was brutally murdered in Savannah, Georgia. In 1991, Troy was sentenced to death. Over the next 20 years, Troy continually maintained his innocence but unfortunatelly without success. The state executed him on September 21, 2011, amidst a global outcry. There were protests around the world; support from global dignitaries involved in the international movement to stop Davis's execution; the European Union and the governments of France and Germany implored the United States to halt his execution, as did the Amnesty International. People around the owrld waited for Obama to say or to do something, but in the end, he did nothing. He did not make a statement but sent press secretary to deliver a statement in his behalf. One Black observer expressed deep disappointment: "President Obama gives opinions on everything that is safe and what he thinks America wants to hear, but he straddles the fence on issues important to African Americans" (Freeman-Coulbary, 2011). It was a moment of awakening for the Black millennials and a moment of new understanding of the limits of Black presidential power, not because Obama could not intervene, but because he refused to do so (Taylor, 2021).

The murder of Trayvon Martin in Sanford, Florida, in the winter of 2012 was a turning point. Like the murder of Emmett Till, nearly fifty-seven years earlier, Martin's death broke the delusion that the United States was a postracial society. Till was a young boy who, on his summer vacation in Mississippi in 1955, was lynched by white men for an imagined racial transgression. Till's murder showed the world tha racist brutality in the heart of the "world's greatest democracy" (Taylor, 2021). Martin's crime was walking home in a hoodie, talking on the phone, and minding his own business. George Zimmerman racially profiled Martin, telling the 911 operator that "the guy looks like he is up to no good, or he is on drugs or something" (*Socialist Worker* editorial, 2012). It was a seventeen-year-old boy walking home from a store. Zimmerman followed the boy, confronted him, and shot him in the chest, killing him shortly after. The police accepted Zimmerman's account that Martin was a treath and the aggressor. The story began to trickle through the news media, and as more details

ISSN 2601-8632 (Print)
ISSN 2601-8640 (Online

European Journal of
Social Sciences

January – June 2023
Volume 6, Issue 1

became public, it was clear that Martin had been lynched. Marches, protests, and demonstrations lasted for weeks all over the country. The anger was fueled, and the demand was simple: arrest George Zimmerman for the murder of Trayvon Martin. Forty-five days after the murder Zimmerman was finally arrested. For weeks, President Obama avoided giving any statement, commenting only that it was a local case. After a month of riots and protest Obama finally said: "If I had a son, he'd look like Trayvon. …When I think about this boy, I think about my own kids. I think every parent in America should be able to understand why it is absolutely imperative that we investigate every aspect of this, and that everybody pulls together – federal, state and local – to figure out exactly how this tragedy happened" (Thompson & Wilson, 2012). In the summer of 2013, more than a year after Zimmerman's arrest, he was found not guilty of the murder of Trayvon Martin. President Obama addressed the nation, saying: "I know this case has elicited strong passions. And in the wake of the verdict, I know those passions may be running even higher. But we are a nation of laws, and a jury has spoken. We should ask ourselves, as individuals and as society, how can we prevent future tragedies like this. As citizens, that's a job for all of us" (Obama, 2013). There is a dual system of criminal justice – one for African Americans and one for whites. The discriminatory disparities that run in criminal justice also run in all aspects of American society regarding African American community.

The list goes on. The killings of George Floyd, Breonna Taylor, and Ahmaud Arbery in 2022 triggered a national and international response unlike any other since the Montgomery Bus Boycott in 1954 set off a national movement to address Black political disenfranchisement. In both instances, ordinary Black people raised their voices to demand restoration from generations of systemic and intentional efforts to exploit and subjugate Blacks and their communities.

#blacklivesmatter

No movement appears out of thin air. There is always a prologue to certain situations which lead to the conditions and circumstances that set for the movements to emerge. Some of them are historical, the others political or economic, and finally social issues beyond someone's control. But still, there is always a human factor that is the most crucial. The emergence of some changes does not refer solely to the history since the proponents of the present situation may not even be aware of historical issues they stand for.

The acquittal of George Zimmerman by a Florida jury of murdering 17-year-old unarmed Black teenager Trayvon Martin in 2012 marked the origin of the Twitter hashtag #blacklivesmatter. Alicia Garza, an Oakland activist, watched the verdict on TV from a local bar. Frustrated and angry she wrote a 'love letter' on Facebook, as she said, to all Black people ending it with the phrase "Black people. I love you. I love us. Our lives matter" (Arnold, 2017). Two other activists and Garza's friends, Opal Tometi and Patrisse Cullors joined forces with Garza, commented her post on the social media

platform in the same way by writing #blacklivesmatter and in just a few days it became viral and historic slogan. Three years later, BLM has developed and grown from a hashtag into a powerful organization of a new generation of Black people challenging racial discrimination and injustice. Two incidents lighted a spark – Trayvon Martin's murder in 2012 and Zimmerman's acquittal in 2013 sparked nationwide awakening in August 2014 with the rise of collective activities in Ferguson, Missouri.

However, it was the police killing and brutality against Michael Brown, an unarmed teenager, in Ferguson, Missouri in August 2014, and widely broadcasted and tweeted mass riots and demonstrations that followed, that the slogan Black Lives Matter evolved from the world of social networks to the real street politics. Millions of Americans watched images on television and social media of Black people who stood up against state violence, and the devaluation of Black life, in a way the world had not seen since the Civil Rights era. The Ferguson uprising was a key moment for the early twenty-first-century struggle for Black freedom. They defied state power and protested against what many people outside the Black community would rather ignore – racial capitalism and systemic racism. Ferguson became the center of Black resistance to the state oppressive politics and its violent tactics control and discrimination. Three weeks after Ferguson protests, Patrisse Cullors joined forces with activist Darnell Moore to organize social network followers who would give support to solidarity freedom rides protesters in Ferguson. The Black Lives Matter Network, later the BLMGN (Black Lives Matter Global Network), grew out of that action. In spring 2017, it had forty-three affiliations, and a global profile in three countries: the United States, the United Kingdom, and Canada (Ransby, 2018).

At the same time, other national and regional organizations were formed. They include the Chicago-based national Black Youth Project 100 (BYP100) with a membership of young adults between eighteen and thirty-five years old in affiliations around the country; The Dream Defenders, a multiracial organization led by the people of color in Florida in order to inspire an uprising in culture through transformational organizing; the St. Louis-based Organization for Black Struggle; and Million Hoodies Movement for Justice, a people of color-led multiracial national group based in New York City. In addition, a whole range of local organizations emerged or grew larger in size and influence in response to mass killings.

Between 2014 and 2016 almost everyday incidents of police violence and backlash, and other forms of state violence were the trigger for the uprising of Black people – old, young, working-class people, intellectuals, scholars, and others. Although police violence and dehumanizing treatment and discrimination of Black people on all social levels were at the center of protesters' anger, the list of serious issues appointed to the state authorities was far more extensive. The lack of affordable real estates, minimum wages, or no decent jobs for colored people at all, rising personal debts,

inaccessibility to health care, and the same opportunities for education have all facilitated the death of tens of thousands of Black people who became disposable to twenty-first century economy of racial capitalism.

The election of a Donald Trump as the forty-fifth president of the United States in November 2016 represented an indirect backlash against the radical antiracism of BLMM/M4BL. By openly supporting the white nationalists, Trump's administration provoked and directed the movement into a new phase of activity focusing on integrity, unity, and coalition work. At the beginning of 2017, a coalition of more than 50 groups representing the interests of Black communities across the United States was formed and named The Movement for Black Lives (M4BL). It was the crucial platform for a cross-movement campaign under the title "Beyond the Moment" which marked the fiftieth anniversary of Dr. Martin Luther King Jr.'s historic "Beyond Vietnam" speech which called for new strategies of resistance.

Conclusion

The debate over the nature of Black inequality is not benign; it has deep political implications for the nature of American society and American democracy. There are enormous ruptures in the United States narrative over its triumph over racism as a defining feature of its society. The murder of Emmett Till in 1955 exploded the rhetoric of the moral and democratic superiority of American society. Historically, the incidents of police brutality have sparked Black uprising, but they are the tip of the iceberg, not the entirety of the problem. Today is no different. African Americans under Obama experienced the same indifference and active discrimination, in some cases, these were even worse.

Barack Obama became president right at a time when Black people needed help the most, yet he has done precious little. In fact, when he ran again in 2012, he reassured the nation by saying that he was not the president of Black America, but of the United States of America. It was not only that Obama was reluctant to offer or support Black agenda; he also played a destructive role in legitimizing racial disparities, mass incarceration, and police brutality. This essay gives evidence of all forementioned issues. Finally, this essay explores and discusses an interesting issue of why the movement marching under the banner of Black Lives Matter has emerged under the nation's first Black president. I also examine Obama's ensuing silence on the critical issues facing African Americans. The political action of young generation of Black people is not happening in a vacuum; it is a part of the same radicalization that gave rise to the Black Lives Matter movement and coalesced around the murder of trayvon Martin.

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Applications for Use in Music Teaching: Characterization and Description

Bruno Sergio Portela

University of Middle-West, UNICENTRO, PR, Brazil

Abstract

Educational technology has been constantly evolving, which can currently be found within the various types of cell phones, in order to assist in pedagogical practices. Thus, the present study aims to characterize and describe the applications available for use in teaching music theory in Basic Education. For that, a search was carried out with the term "musical theory", with the segmentation of free applications, in an application store for cell phones. The results were then categorized by app name, available languages, purpose, file size, and user ratings within the app store. When carrying out the query, on the application access platform, 18 applications were found for teaching music theory. Most of the applications had the Portuguese language option, file sizes from 1 to 342.2 MB and evaluation grade variation from 1 to 5. As for the purposes, applications were found for specific teaching of instruments (guitar, piano and drums), sheet music reading, rhythm and melody teaching, in addition to auditory training. Therefore, the free applications found inside cell phones seem to be an excellent alternative to help teaching music theory to students within Basic Education.

Keywords: Application, music theory and basic education.

Introduction

Research on the use of technology in teaching music has been highlighted in educational research on aspects of learning [1]. In the field of music education, this theme has been investigated in research related to different ways of learning music mediated by technology, as well as ways of experiencing music and its transformations throughout the evolution, mainly of electronic devices [2].

The use of new technologies in the educational process as a whole and, in particular, in the musical area can become a resource for improving the learning process. Using

specific programs (software or applications) for music education, it is possible to obtain notions of music theory, compose, arrange, edit scores, record audio and other related activities [3].

The use in the classroom has increased students' interest in the content to be learned. Thus, the teacher's work should consist of inserting technological tools to facilitate and reduce the child's learning difficulties at school. They help teachers by helping in the school education of students in the classroom, facilitating the complicated life of those inserted consciously and making them feel less difficult to acquire knowledge [4].

The study of technologies in music teaching, as a method of integrative review of investigations carried out in Brazil and Portugal, was carried out by [5]. This article presents the results of master's dissertations and doctoral theses carried out in Portugal and Brazil between the years 2001 and 2013. According to the authors, the results show that the different technological tools in music can be the guiding principle for the development of new competences and multiple learning opportunities, although there is still much to explore with regard to the teaching and learning of music at different levels and levels of education.

Another study, proposed by Duarte and Martins [6], was carried out with the objective of investigating the possibilities of using applications for tablets and smartphones in music teaching, as well as understanding how these tools can be used. According to the authors, several possibilities of using these devices in music teaching were presented. After this study, some points could be clarified, such as, for example, in which situations these resources should be used, or suggestions on how to implement such tools in music classes. The research could conclude that these devices can be important tools in music education, but they should not be used alone, nor replace regular music classes. Thus, the objective of the present study was to analyze the characterization and description of applications for use in teaching music in basic education, seeking to identify applications for use on cell phones that can be used to aid teaching in music classes, in addition to describing the basic characteristics of the applications as a tool that can be used, types of functionality and gratuity.

Methodology

In the present research, the method of quantitative and qualitative approach was used, being an applied research, with the objective of descriptive research and in the form of a data collection procedure [7] [8]. Thus, the phenomenon studied has a

measurement of the amount of data with its consequent quality analysis, in addition to the description of each data found. Additionally, the survey demonstrates a survey of all data available at the time of the assessment.

To meet the objective of the research, the search for the term "music theory" was carried out in a mobile application store in the "smartphone" mode. The search was carried out in May 2021, within an app store that provides options for purchase and also free access. As a criterion for inclusion of the applications for the analysis of the research, those that were related to the learning of music theory such as instruments, teaching of sheet music reading, teaching of rhythm and melody, as well as auditory training were considered. Only applications that had a free version were also considered. Next, as an exclusion criterion, all applications that resulted from the search and that were not related to the teaching of music theory, such as audio execution applications, audio editing, quiz games, metronomes, tuners and social media were subtracted from the analysis. In addition, those that were exclusively obtained by payment or subscription were excluded.

The categorization of the applications found was carried out as follows: name of the application as it appears in the list of results, purpose for which the application is intended, languages that can be used, application file size and result of the evaluation of store users of apps. The data were described in table form, and below, the main information of each application is detailed.

Results and Discussion

The result of the search for the term "Music Theory" within a cell phone application store is shown in Table 1. According to the data visualization, 18 applications were found, the majority having the option of the Portuguese language to access the content, sizes of file ranging from 1 to 342.2 MB, in addition to an evaluation score range of 1 to 5. As for the purposes, applications were found for specific teaching of instruments such as guitar, guitar, piano and drums. Applications were also found for teaching reading scores, teaching rhythm and melody, in addition to auditory training.

Table 1. Results in the app store with the term "music theory".

App	Purposes	Language	File Size	Assessment (Average/number of reviews)
Music Tutor	Music theory teaching	English	8 MB	4,6 (54)
Ouvido absoluto musical	Auditory training	Portuguese	31,4 MB	4,5 (56)
Percepção Musical	Auditory, melodic and rhythmic training	Portuguese	57,4MB	4,8 (11)
ScoreSkills	Music theory teaching	Portuguese	136,1 MB	4,1 (16)
MuseScore	Score Reading	Portuguese	75,4 MB	4,7 (2300)
Métrica Musical 1: o tempo	Rhythm training	Portuguese	43,5 MB	4,8 (51)
Curso de Teoria de la Música	Music theory teaching	Spanish	24,1 MB	5,0 (2)
Earpeggio	Auditory training, melodic e rhythmic	English	40,8MB	4,9 (81)
Notes Teacher	Learning notes score reading	Portuguese	56,9MB	4,9 (302)
Real Drum	Rhythm training drum learning	Portuguese	57,9 MB	4,6 (13000)
Guitarra Companheiro	Guitar learning	Portuguese	68,7MB	5,0 (2)
Score Creator	Musical composition	Portuguese	201MB	3,7 (29)
Piano – Jogos para teclado	Piano learning	Portuguese	342,2MB	4,5 (19000)
Ear trainer lite	Auditory training	English	95,4 MB	4,8 (106)
Piano Virtual	Piano learning	Portuguese	42,6MB	4,4 (80)
DrumKnee 3D	Rhythm training drum learning	Portuguese	150 MB	4,8 (2300)
Ear Wizard	Auditory training	Portuguese	177,6MB	3,0 (4)
Baixo	Bass guitar learning	Portuguese	12,9MB	1,0 (1)

The choice of analysis categories presents basic information for interpreting the use of applications and helps in choosing which of them are best suited to teaching music theory, in its various forms. In the first category, which is the name of the application, most applications, the title or name is written in Portuguese such as Absolute Musical Ear, Musical Perception, Musical Metric 1: Time, Guitar Companion, Piano – Keyboard Games, Virtual Piano and Bass. The first visualization of the application's name in Portuguese helps to encourage the student's curiosity to discover the purpose of those applications, as familiarity with the language does not interfere with the initial

ISSN 2601-8632 (Print)
ISSN 2601-8640 (Online

European Journal of
Social Sciences

January – June 2023
Volume 6, Issue 1

understanding of the application's idea. Other applications require, at first, basic knowledge of the English language such as ScoreSkills, MuseScore, Score Creator, Earpeggio, Notes Teacher, Real Drum, Ear Trainer Lite, DrumKnee and Ear Wizard. In addition, there is the Curso de Theory of Music application, which is very close to the Portuguese language, however, the language is Spanish. Therefore, the use of these applications promotes users with the possibility of studying a new foreign language, in the same way as it is done with other activities such as entertainment in electronic games [9].

Another category to be considered for using the application in the school environment, for teaching music theory, is the option of translating the content into Portuguese. Among the 18 applications that were obtained in the results, 14 had a translation into Portuguese, 3 are only in English and 1 in Spanish. Thus, it is believed that the first ones that could be useful for use in the classroom would be those with the Portuguese language version, as it would facilitate students' understanding due to their knowledge of the language. In a progression of learning, applications that only have the English language could be inserted, so that the knowledge of music theory would be worked in an interdisciplinary way with the learning of another language, both with English and Spanish. According to Rodrigues and Rodrigues [10], they point out some characteristics that applications must have to help the acquisition of a foreign language, such as being intuitive, so that the student is stimulated to curiosity, through the introduction of new words in the vocabulary, in addition to stimulating concentration, in the sense that the student must be attentive to the words heard and read.

The evaluation of the application's file size is a factor to be considered in the practice of teaching music theory with cell phone technology, because depending on each application, the access time can be increased or decreased. Larger files, such as Piano – Keyboard Games with 342.2MB, Ear Wizard with 177.6MB, DrumKnee 3D with 150 MB and ScoreSkills with 136 MB, can be difficult to access in cases of connection limitations with the internet, in the school environment or even for the student himself on his cell phone. Smaller-sized applications would be more suitable due to the shorter time to be downloaded from the internet, in addition to occupying less space in the device's memory and, in theory, having better performance in the application's activities. Therefore, applications for mobile devices with large file sizes may present some barriers to use, as they have lower download speeds, which indicate a longer delay in accessing the application [11].

User evaluation criteria is another important aspect when choosing applications for use in educational situations. According to the result in Table 1, the applications found range in scores from 1 to 5, with some close to 1, with few evaluations, and others close to 5, with many evaluations. In this way, the results show the diversity of the evaluated quality of the applications, many with good evaluation (above 4, in addition to several evaluations), and that can present more interesting contents for the teaching of music theory. Regarding application quality, one of the most important attributes is usability, which is defined as the ability of the application to be understood, learned, operated and attractive to the user, when used under specific conditions [12]. As a result, applications developed with better levels of usability may have higher grades, be more accessed and probably have better applications in music teaching.

Finally, the evaluation of the purpose of the applications showed the variety of possible applications in the teaching of music theory. The objectives of teaching musical instruments such as piano, guitar, drums and bass are possible due to the evolution of technology that made it possible to reproduce these instruments on a cell phone, with good reliability. Moreover, the main aspect of these applications would be the aid in teaching the musical language, with its notes and positions on the staff. Another interesting factor would be the inclusion within the auditory training applications, with the experimentation of the heights of the notes and combined with the experience of controlling time, it is possible to have an excellent rhythmic training for the student. The main benefits of using mobile devices for learning include: portability, mobility: being available anytime and anywhere, flexible access to different resources in real time, time savings, speed of communication, training and student engagement [13].

Conclusion

When carrying out the query, on the application access platform, 18 applications for music theory teaching were found. Most of the applications had the option of the Portuguese language, file sizes from 1 to 342.2 MB and evaluation grade variation from 1 to 5. As for the purposes, applications were found for specific teaching of instruments (guitar, piano and drums), teaching reading sheet music, teaching rhythm and melody, in addition to auditory training. Therefore, the free applications found inside cell phones seem to be an excellent alternative to help teach music theory to students in Basic Education.

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Predictors of Adolescents' Antisocial Behavior in Southeastern Nigeria: Exposure to Armed Conflict and Physical Punishment at Home

Anthony S. Anih
Åbo Akademi University, Finland

Patrik Söderberg
Åbo Akademi University, Finland

Kaj Björkqvist
Åbo Akademi University, Finland

Abstract

Despite extensive studies on the relationship between armed conflict and behavioral problems among adolescents, the micro-level mechanisms through which the former influences the latter are not well understood. The current study examines the relationship between exposure to the Fulani herdsmen attacks among Igbo adolescents in Southeastern Nigeria and antisocial behavior. Using a mediation analysis, it was examined whether physical punishment mediated the relationship. A sample of 385 secondary school students (227 girls, 157 boys; M_{age} = 16.3; SD = 1.35) completed a questionnaire during class. It was found that exposure to the Fulani herdsmen attacks predicted antisocial behavior among the adolescents, and the effect was weakly mediated by the experiences of physical punishment at home. The findings suggest that living in an environment of armed conflict may lead to increased levels of antisocial behavior in adolescents.

Keywords: Adolescence, armed conflict, physical punishment, antisocial behavior, Fulani herdsmen, mediation analysis, Igbo, Nigeria

Introduction

Adolescents need a safe social environment to be happy, loved, network, and flourish in life (Barnhart et al., 2022). Research indicates that adolescents' social environment (including family, community, school) has a profound influence on their psychological development (Gorman-Smith et al., 2004). Globally, exposure to armed conflict

continues to be widespread (Finkelhor et al., 2013), and its detrimental effects on adolescents remains a great concern. Children and adolescents living in locations affected by armed conflict often live under siege; they witness death, injuries, torture, and abuse of close family members (Geltman et al., 2005; United Nation Children's Fund, 2016). Although the effects of exposure to armed conflict on children and adolescents' adjustment have extensively been studied (e.g., Slone & Mann, 2016), research on the indirect mechanisms through which armed conflict impacts children adjustment is scarce. One such mechanism is thought to be parenting practices (Conway et al., 2013; Slone & Mann, 2016).

Exposure to armed conflict and to parental physical punishment are, in this study, conceptually grouped together under the umbrella of "violence exposure". Violence exposure influences child adjustment directly by exposing adolescents to extreme adversities (e.g., community and domestic violence) from which they learn disobedience, fighting and violence, risk taking, and other problematic externalizing behavior (Lien et al., 2006; Ronen et al., 2003). In addition, armed conflict might influence child adjustment indirectly, through parenting practices, such as behavior parents undertake to influence and support the emotional, social, and cognitive development of their children (Baumrind, 1996).

In the context of armed conflict, families can be influenced by the experience of trauma and by having to go through the daily struggle of living in the aftermath of armed conflict (Miller & Rasmussen, 2010). Parents under stress may become irritable, which can exacerbate the parental use of physical punishment on children (Palosaari et al., 2013). The concurrent exposure to armed conflict and physical punishment separately or together is associated with an increased psychopathology (e.g., by instigating negative behavior (Dubow et al., 2009).

Research shows that exposure to violence in one's immediate social environment is a serious risk factor for developing psychopathology in adolescents (Dubow et al., 2009). In a study of Afghan and Sri Lankan children, Catani et al (2009) found family violence, including violence against children, to be a powerful mediator between armed conflict and children's psychosocial wellbeing. Qouta et al. (2007) suggested that negative parenting, such as the regular use of physical punishment at home, is linked to antisocial behavior among children exposed to armed conflicts.

The Context of the Study: The Fulani Herdsmen's Attacks

In the current study, the term Fulani herdsmen's attacks refers to an invasion of the nomadic Fulani herdsmen on Igbo farming communities in Southeast Nigeria. In Nigeria, nomadic Fulani herdsmen are cattle rearers from the Northern region of the country. Most of the herdsmen do not own land but graze their livestock in host communities (Awogbade, 1987), which leads to conflict with local farmers. The conflict has been taking militant forms, and the Fulani herdsmen attacks are responsible for 4,000 deaths in Nigeria (Amnesty International, 2018).

In the Southeast region of Nigeria, a study of 250 Igbo adolescents exposed to nomadic Fulani herdsmen's attacks (Anih & Björkqvist, 2018) showed that 20.8% of the participants reported having lost a close family member, 8.4% were injured or had lost some parts of their body, 11.8% revealed having witnessed their community healthcare centre set ablaze, 8.2% confirmed having witnessed their household being set ablaze, 4.4% having had their family members sexually assaulted, and 1.8% of the adolescents admitted having been raped. Exposure to these traumatic events contributed to a high prevalence of PTSD symptoms among the adolescents living in the region (ibid).

Exposure to Violence and Adolescent Antisocial Behavior

Antisocial behavior has been defined as the presence of a chronic and pervasive disposition to disregarded and violate the rights of others, manifestations include repeated violation of the law, exploitation of others, deceitfulness, impulsivity, aggressiveness, irresponsibility, accompanied lack of guilt, remorse and empathy (VandenBos, 2007). The study of antisocial behavior has a long and rich research history (Binder, 1987), due to its high cost to society, such as cost to victims of the behavior and prevention against future perpetration (Krug et al., 2002). The impact of antisocial behavior can be detrimental to both victims and perpetrators such as impairments in psychological, social, or occupational functioning or for violating the rights of others (see Lilienfeld & Marino, 1995; Wakefield et al., 2002). Antisocial behavior can be categorized into subtypes such as overt conduct problems involving direct confrontation (e.g., arguing, fighting, stealing) and covert conduct problems that do not involve confrontation (e.g., lying, stealing without confrontation; Snyder et al., 2006).

The onset of severe antisocial behavior occurs earlier in boys than girls. Boys are more likely to show antisocial behavior than girls; they use physical violence as a means to solve problems more often, they use abusive words in their peer group more often, and they commit more violence and serious offenses than girls (Gardner et al., 2015;

Trillo & Redondo, 2013). This finding is consistent with Makinde et al. (2016) who found more antisocial behavior in boys than girls in a study conducted in Nigeria, using the same measure as in the current study.

Exposure to violence is a well-established risk factor for the perpetration of violence acts (Disease Control and Prevention, 2006; Siegfried et al., 2004). It has been associated with subsequent antisocial behavior such as chronic weapon carrying, generalized criminal behavior, institutional misconduct (Becker et al., 2011; Mulder et al., 2011).

Physical Punishment and Antisocial Behavior

A growing number of countries are passing laws prohibiting the use of physical punishment at home due to its adverse effects on children and adolescents (for a statistical update, see End Corporal Punishment, 2022). A large number of studies have demonstrated a link between physical punishment and a variety of children's behavioral and mental health problems (e.g., Aucoin et al., 2006). Mazefsky and Farrel (2005) found that physical punishment mediated the association between exposure to violence and later aggressive behavior within a rural population. Gorman-Smith et al. (2004) found, in a longitudinal study of 263 African American and Latino male youth living in an inner-city neighbourhood in the US, that poor parenting and strained relationships to parents were linked to a higher incidence of adolescents developing antisocial behavior later in their lives.

Gershoff (2013) and Burnette et al. (2012) also identified physical punishment as a risk factor for antisocial behavior and greater emotional problems in children and adolescents. The negative effects of childhood physical punishment may stretch well into adulthood; Österman et al. (2014) found that adult respondents who had been exposed to higher amounts of physical punishment during childhood than average scored significantly higher on alcohol abuse, depression, mental health problems, and schizotypal personality. Divorced respondents had been significantly more physically punished than non-divorced ones. Respondents who had attempted suicide during the last 12 months had been exposed to physical punishment during childhood significantly more often than those who had not attempted suicide.

Overall, boys are more likely than girls to be recipients of physical punishment (Mckee et al., 2007; Grogan-Kaylor & Otis, 2007) and to display antisocial behavior as a result of physical punishment (Evans et al., 2012). According to Evans et al. (2012), one reason for this would be that boys who experience physical punishment develop poor

self-control and hostility, which influence them to act aggressively and engage in antisocial behavior. Thus, boys tend to respond to physical punishment with antisocial behavior while girls usually become depressed (Jang, 2007).

Living in an Environment of Armed Conflict and Antisocial Behavior

Witnessing sexual assault and the use of weapons by individuals outside the immediate family are ways adolescents may be exposed to violence during armed conflict (Hong et al., 2014). Research has shown that children growing up in such an environment are at an elevated risk to engage in deviant behavior (Barber & Schluterman, 2009). Within a Colombian sample, Gaias et al. (2019) found that armed conflict was a strong predictor of antisocial behavior among children and adolescents. In the same vein, McCouch (2008) found that Bosnian war-time exposure (death, home demolition, school closure) predicted antisocial behavior among youth.

Research shows an intrinsic link between gender and potentially traumatic events in situations of armed conflict with boys generally reporting greater exposure (Bacchini et al., 2011). According to studies from conflict areas such as Northern Ireland (Muldoon & Trew, 2000) and the Middle East (Giacaman et al., 2007), boys report a higher frequency and variety of conflict-related events than girls. Several studies have shown that boys who were exposed to armed conflict directly or indirectly showed an increased inclination to antisocial behavior to a higher degree than girls (Bordin et al., 2022; Pierre et al., 2020).

Research Questions and Hypotheses

The current study investigated whether, and if so, to what extent, exposure to the Fulani herdsmen's attacks predicts antisocial behavior among adolescents, and whether this effect is mediated by physical punishment of the respondents. A path model was formulated on basis of the aforementioned literature (cf. Fig. 1). In the model, exposure to the Fulani herdsmen's attacks was expected to predict antisocial behavior of the responding adolescents (H1); physical punishment was expected to predict antisocial behavior of the adolescents (H2); the effect of exposure to Fulani herdsmen attacks on antisocial behavior was expected to be mediated by parental physical punishment (H3); and boys were expected to engage in antisocial behavior more than girls (H4), since previous studies have indicated that boys are likely to exhibit antisocial behavior more than girls (Makinde et al., 2016). There was also an intention to explore whether gender moderated the effect of exposure to armed

conflict on antisocial behavior, but no hypothesis was put forward due to the lack of literature on the subject.

Figure 1

The Hypothesized Mediating Effect of Physical Punishment on the Relationship between Exposure to the Fulani Herdsmen's Attacks and the Adolescents' Antisocial Behavior. A Model.
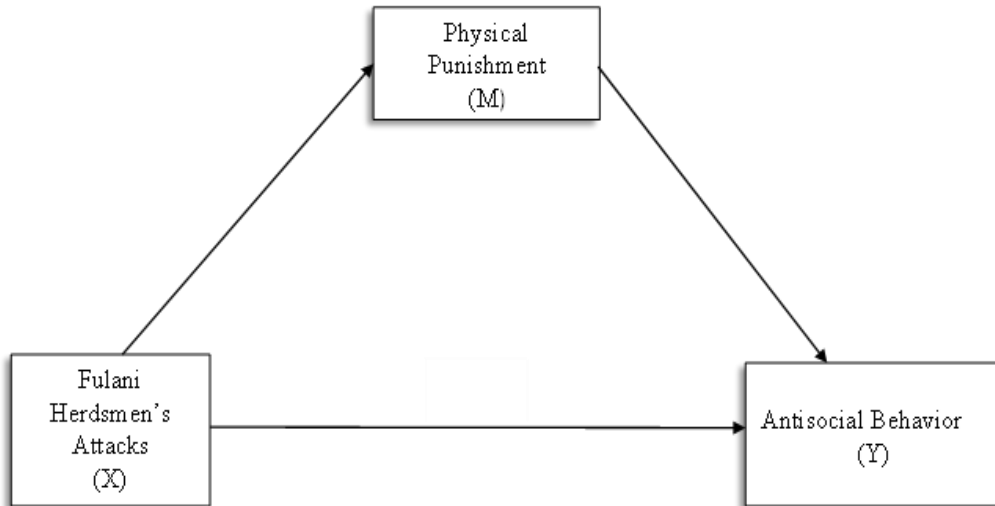
Method

Participants

The data were collected during the third term of the 2018 school year with a survey conducted among 450 upper secondary schoolers from Attakwu, Nike, Okpo, and Ugwuaji-Awkunanaw communities in the Southeastern region of Nigeria. Complete data were obtained from 385 students (227 girls, 157 boys). The percentage of students with a Christian background was 99.7%, while 0.3% adhered to some other religion. Regarding the native language of the participants, the proportions were as follows: Igbo 82.6%, Hausa 0.3%, Yoruba 0.3%, and others 16.9%.

Data Collection and Ethical Considerations

The 1st author, who was responsible for the data collection, was duly granted permission from the school administration. Together with the assigned class teachers, he administered the questionnaires to students in class during the first term of the

academic year. The purpose of the study was explained to the students, and they gave verbally their consent to participate in the survey. The students also received a carefully worded explanation concerning anonymity in participation. The students were mostly over 15 years of age (M_{age} = 16.3; SD = 1.4), and it was considered that they were old enough to understand the questions and the purpose of the study, and able to decide whether they wanted to participate or not. There was no reward or incitement for participation.

The study adheres to the principles concerning research with human subjects proposed by the World Medical Association (2013). The storage of the collected data is in accordance with the regulations about data protection by the European Commission (2016).

Measures

Exposure to the Fulani Herdsmen's Attacks

Exposure to the *Fulani herdsmen's attacks* was measured with 5 items, where the participants should assess whether they or any of their family members had been exposed to specific types of violence during the conflict, more specifically, if they had been [(1) threatened with a weapon, (2) injured, (3) sexually assaulted, (4) tortured, or (5) killed], on an ordinal scale ranging from 0 to 3 [(0) no experience, (1) yes once, and (2) yes several times]. Then the scores were summarized to form the final variable score which was dichotomized [(0) if there was no war experience, (1) if there was at least one experience].

Physical Punishment at Home

Physical punishment was measured with the Brief Physical Punishment Scale (BPPS) (Österman & Björkqvist, 2007; Österman et al., 2014). The participants were asked to respond to the following individual items on basis of a 5-point scale (0 = never, 4 = very often): "During your childhood, how often have you been exposed to the following by your parents?" Have you been (1) pulled by the hair, (2) pulled by the ear, (3) hit with the hand (or slapped), (4) hit with an object. The Cronbach`s α for the scale was .72.

Antisocial Behavior

The scale for the measurement of antisocial behavior was adapted from Makinde et al. (2016), who used it in a study conducted among adolescents in Nigeria. The participants were asked to respond to the following individual items on a 5-point

scale (0 = never to 4 = very often): how often have you been doing any of the following: (1) stolen items, (2) used catapult on anyone, (3) cheated a neighbor of his/her belonging, (4) smoked cigarettes, (5) used substances, (6) been unconcentrated at school, (7) been fighting at school, and (8) been absent from school without permission. The Cronbach`s α for this scale was .77.

Statistical Analysis

All data were analysed using the SPSS version 28.0. Preliminary analyses were conducted to investigate the variable characteristics and normal distribution assumptions, such as acceptable levels of skewness and kurtosis (Field, 2009). All the study variables were standardized to minimize multicollinearity between main variables and interaction terms (Dearing & Hamilton, 2006). Next, bivariate correlation analyses were conducted to examine associations between the variables. Finally, a mediation analysis was employed to test the hypothesized mediation model specifying the relationship among the variables, using the PROCESS macro for SPSS (Hayes, 2017). Bootstrapping generated 95% bias-corrected confidence intervals for the indirect effects using 5,000 bootstrap samples.

Results

Preliminary Analysis

Out of the 450 students who participated in the survey, 385 remained after listwise deletion of all who did not have complete data. Of the remaining students, 17.7% reported having had a family member threatened with a weapon one more time, 22.3% had been injured, 9.6% sexually assaulted, 11.2% tortured, and 12.2% reported having themselves participated in a team that killed others.

Regarding victimization of physical punishment at home, 26.0% reported having been pulled by the ear very often, 37.7% hit with hand very often, and 25.5% of the participants reported having been hit with an object very often. Regarding antisocial behavior, 2.6% reported to have cheated neighbors of their belonging very often, 3.1% reported to have stolen petty items very often, and (4.4%) reported having fought very often in school.

No differences were found between girls and boys regarding the frequency of antisocial behavior and physical punishment at home. Girls scored higher than boys on exposure to the Fulani herdsmen attacks [0.37 vs. 0.27; $t_{(382)}$ = 1.97, p < .02, d = 0.20].

Correlations

Pearson's correlation coefficients between the study variables are presented in Table 1, together with means and standard deviations of the scales. The results showed that exposure to the Fulani herdsmen attacks were positively correlated with physical punishment and antisocial behavior. The correlational analysis offered a preliminary basis for further testing of the mediation hypothesis.

At first, it was planned to consider the possible effect of gender as a moderator in the model. Fisher's *r*-to-*z* transformation analyses were conducted to test for significant gender differences in the correlations between the studied variables. According to the results, the correlations between exposure to the Fulani herdsmen conflict and physical punishment at home and antisocial behavior were not significantly different for boys and girls. Also, the correlation between physical punishment at home and antisocial behavior was not significantly different for boys and girls. Therefore, gender was not included in the final model.

Table 1

Descriptives of and Pearson's Correlations between the Study Variables

Variables	1	2	3
1. Exposure to the Fulani Herdsmen Attacks	–		
2.Physical Punishment	.160**	–	
3.Antisocial Behavior	.144**	.183**	–
M	.33	1.35	.34
SD	.47	1.19	.56

Note. *$p<$.05 and **$p<$.01

Mediation Analysis

After the preliminary analyses, a mediation analysis was conducted to test the mediating effect of physical punishment on the relationship between exposure to the Fulani herdsmen's attacks with antisocial behavior (see Table 2). Standardized regression estimates indicated that exposure to the Fulani herdsmen's attacks was a significant predictor of physical punishment and antisocial behavior. Physical punishment also predicted antisocial behavior significantly.

According to the results of the mediation analysis (Table 2), the total effect of exposure to the Fulani herdsmen's attacks was slightly mediated by physical punishment at home. The bootstrapped confidence intervals (CI) did not include zero, indicating that the relationship between exposure to the Fulani herdsmen's attacks and antisocial behavior was weakly but partially mediated by physical punishment. Approximately 5% of the variance in antisocial behavior was accounted for by the model.

Table 2

Results of a Mediation Model of the Effect of Exposure to the Fulani

Herdsmen Attacks on Antisocial Behavior: Total Effect, Direct Effect,

and Indirect Effect through Physical Punishment

Effects	β	SE	95%CI
Total Effect	.144	.051	.044~.243
Direct Effect	.117	.051	.018~.217
Indirect Effect	.026	.012	.007~.055

Discussion

For more than a decade, clashes between nomadic Fulani herdsmen and Igbo farming communities in Southeast Nigeria have led to a massive number of causalities and displacement among the Igbo people. In this study, 33 percent of the respondents reported having themselves and/or some family member been exposed to any of the measured forms of violence at least once during the Fulani herdsmen's attacks.

Of the hypotheses, H1, according to which exposure to armed conflict would predict antisocial behavior, was corroborated. H2, suggesting that parental physical punishment would predict antisocial behavior, also gained support. H3, according to which physical punishment would mediate the effect of exposure to armed conflict on antisocial behavior, gained only weak support. Also, the mediation model explained only five percent of the variance. This fact implies that other factors are responsible for the remaining 95%. Such a factor could be e.g., influence by peers, which unfortunately was not included in the present study. H4, according to which it was expected that boys would score higher than girls on antisocial behavior, was not corroborated.

Surprisingly, there was no difference between girls and boys regarding how often they reported engaging in antisocial behavior. This result is not in line with previous research which suggests that boys engage in antisocial behavior more than girls (e.g., Belknap & Holsinger, 2006). A similar study from Lagos, Nigeria, conducted with exactly the same same instrument as the one used in the current study, showed a clear gender difference in adolescent engagement in antisocial behavior in the usual direction, with boys scoring higher than girls (Makinde et al. (2016). However, although that study was conducted in the same country (Nigeria), it was not conducted with respondents from the same ethnic group, Igbo, as in the present study. The results may reflect a genuine ethnic difference; another explanation for the divergent result might be the existence of a response tendency within the sample of the current study, either over-reporting by girls or under-reporting by boys. If so, it does not necessarily affect the results of the regression analyses, as they concern relations between variables.

In the preparation phase of the current study, it was planned to examine the possibility of gender being a moderator of the direct and indirect effects of exposure to the Fulani herdsmen attacks on the development of antisocial behavior. However, the correlations between exposure to the Fulani herdsmen conflict and physical punishment and antisocial behavior were not significantly different for boys and girls. Also, the correlation between physical punishment and antisocial behavior was not significantly different for boys and girls. Due to these circumstances, gender was excluded in the final model.

Previous research has shown that exposure to violent events such as armed conflict and physical punishment at home predicts the development of antisocial behavior in adolescents (Barber & Schluterman, 2009; Gershoff, 2013; Österman et al., 2014). Likewise, the current study found significant correlations between exposure to the Fulani herdsmen attacks and physical punishment at home and adolescents' antisocial behavior.

Although the current study found relationships between exposure to the Fulani herdsmen's attacks, physical punishment, and antisocial behavior, yet the relationships between the variables were weak. Still, exposure to the Fulani herdsmen attacks may to some extent exacerbate parental use of physical punishment at home, which in turn may increase the risk of adolescent antisocial behavior.

Limitations and Suggestions for Further Research

The study has certain limitations that should be noted. The design was cross-sectional, not longitudinal. Accordingly, inferences about cause and effect should be made with caution in terms of direction of effects. In comparison, a longitudinal design would provide the means not only to examine causality and bi-directional links between victims and antisocial behavior (Reijntjes et al., 2011), but also to investigate to what extent adolescents remain stable across time in terms of antisocial behavior.

Furthermore, the measurement of exposure to Fulani herdsmen attacks does not differentiate between the experience of the adolescents themselves and those of their family members. Future studies on the subject are advised to do that. Future studies are also encouraged to explore further the issue of whether there are gender differences regarding antisocial behavior among Igbo adolescents or not.

Despite these limitations, the study may hopefully contribute to the understanding of the negative impact of exposure to armed conflict on adolescents' behavior, and why parents should refrain from using physical punishment as a corrective measure.

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Population's Mental Health after Wave V of COVID in a Disadvantaged Region of North-Hungary

Csilla Lakatos

University of Miskolc, Faculty of Health Sciences, Hungary

Andrea Rucska

University of Miskolc, Faculty of Health Sciences, Hungary

Abstract

We examined the level of stress, aggression, health anxiety and well-being and their changes in almost every wave of the pandemic, and we have reported about the results in national and international studies. In Wave V, the prolonged effect of the pandemic, and, over the mental situational picture, the population's post-traumatic condition was also examined. Our current research is focusing on the situational picture of North-Hungary, our aim is to get know the mental state of the region's population. During the research, we used the Mental Health Continuum Scale (MHC-SF), the Depression, Anxiety and Stress Scale (DASS-21) and the Post-traumatic Growth Inventory (PTGI) completed with background variables. Results: the questionnaire was filled by 482 persons living in the region, 34.4% of them were men, 65.6% were women, average age 33±15.1. The mental health of the region's population appears to be below the average (x=32.6±11.8). The worst situation was found in the population's social well-being (x=9.7±4.7) which did not reach the threshold value. The respondents' average was in the normal range on the depression, anxiety and stress scale (x=21.9), but the more severe stage of depression was shown by 30% of the respondents, the same of anxiety by 29.5% and stress by 19.9%. The existence of the population's post-traumatic condition could be detected in the region (x=43.1±20.9) that could be interpreted as the aftermath of the pandemic. The COVID infection occurring in the family has strongly influenced the development of the condition (p<0.009).

Keywords: Population, mental health, Covid disadvantaged region, north-Hungary

Introduction

In the beginning of the COVID-19 pandemic, the situation analysis of the mental health status of the disadvantaged region has been initiated in the frameworks of the Excellence Program of Higher Education Institutions. We monitored and followed the level and changes of stress, aggression, health anxiety, hope and well-being in the second, third and fourth waves of the pandemic, about which we reported in national and international studies. The prolonged pandemic has occurred as severe mental burden among people, so, in Wave V, we examined the long-lasting effects of the pandemic in the region's population, and, over the mental situational picture, the population's post-traumatic condition as well.

Literature review

The new coronavirus occurred in the end of 2019 (SARS-CoV-2) reached Europe and Hungary in the spring of 2020, and it has raged in five waves until now. Although, life was partially restored after the end of the first wave, other four waves passed between the autumn of 2020 and the summer of 2022. The changes of the morbidity and mortality indicators experienced in the certain waves has turned our way of life upside down and become strong stress resources. The pandemic has caused the forced transformation of life guiding, and the changes of our methods of keeping in touch, learning and work, as a consequence of which several new habits and coping mechanisms should have been created. Besides the inconvenience of losing the usual behavioural routines, a lot of people had to face with severe existential difficulties.

The new situation meant a great health, economic, physical and mental hygienic challenge for the humanity. Even the early studies warned for the negative effects of the virus on mental health besides its short- and long-term effects on physical health (Brooks et al., 2020; Osváth, 2021; Pfefferbaum & North, 2020; Sampogna, 2022). It has been proved in numerous cases by now that the pandemic has caused the aggravation of the symptoms of depression, perceived stress, anxiety and psychoactive substance abuse (Lakatos & Rucska, 2022; Li et al., 2021; Rucska & Lakatos, 2021; Tyrer, 2020; Xiong et al., 2020). The inflation, workplace uncertainty, unemployment, existential uncertainty, and controversial information in connection with economic measures and world economic processes were accompanied by such negative mental symptoms as frustration and boredom, post-traumatic stress reactions, panic symptoms, anger and irritability, low self-esteem, loneliness and the feeling of inertia (Brooks et al., 2020). All these internal conditions typical for existential crisis were accompanied by the significant decrease of the level of mental well-being (Serafini et al., 2020).

A critical incident is such a sudden, unexpected, often directly life-threatening and -endangering event (e.g., mass disaster, terror attack, epidemic) that may overwhelm the individual's capacity to respond adaptively (Flannery & Everly, 2000). The COVID-19 pandemic affecting all fields of life may be considered as exactly this kind of critical/traumatic life event (a stressor) that happened unexpectedly and suddenly, affected people over the world, and caused the drastic transformation of the daily, usual, routine lifestyle (Fiorillo & Gorwood, 2020; Gorwood & Fiorillo, 2021).

During the examination of the mental effects of the pandemic, it is worth keeping in mind the important principle of positive psychology, according to which people experience and evaluate the same experience or life situation in very different ways, the response triggered by a certain stressor basically differs in case of different persons, and it can be even totally opposite (Oláh, 2005; Tringer, 2014). So, the psychological reactions following traumatic events are not one-sided responses which occur as a template in all sufferers, but they are rather complex, multi-faced phenomena, thus, positive mental reactions may also occur besides the negative ones. According to experience, not only collapse, or survival accompanied by permanent damage, but recovery (resilience) and blooming (personality growth) are also possible after a traumatic life event (Kállay, 2007). The latest is also known as post-traumatic growth or *"the experience of positive change that occurs as a result of the struggle with highly challenging life crises"* (Tedeschi & Calhoun, 2004, page 1). By now, the definition separates well from the definitions of coping, mental adaptation, and resilience, and indicates such a growth process by which the persons experienced the critical life event will not get sick of the experienced trauma, but they will "grow" both emotionally and spiritually (Vörös et al., 2009).

Numerous studies have been conducted for the examination of post-traumatic growth in the recent years. On the one hand, the studies were aimed at individual life events (tumorous diseases, suffering due to a traffic accident) (Gouzman et al., 2015; Kroemeke et al., 2017), and communities suffered from a natural disaster, earthquake or nuclear accident on the other hand (Pérez-Sales et al., 2005; Kaye-Kauderer et al., 2019), but they were also extended to earlier health crises, such as SARS-epidemic (Cheng et al., 2006). The common characteristic of the listed situations is that all of them generate anxiety, fear and worry because of unpredictability, uncertainty, and the accompanied risks, and the differences can always be detected in the individuals' reactions (Esterwood & Saeed, 2020).

However, several models have been created for the explanation of post-traumatic growth (Janoff-Bullman, 2004; McMillen, 1999; Tedeschi & Calhoun, 2004, cited by Tanyi, 2015), the functional-descriptive model of Tedeschi and Calhoun (2004, 2018) is the best-known one. According to the model, the personality development of a traumatized person is determined by the person's features, the nature of the trauma and the effects of the environment together. The affected people report about development and growth in five fields most often. These are the following: greater appreciation of life, living warmer and more intimate relationships, increased feeling of personal power with experiencing vulnerability at the same time, recognizing new opportunities and career paths, and spiritual development. Additionally, growth may occur in the increased appreciation of health and the positive change of health behaviour, but even in other fields, such as experiencing financial advantage, professional development, or self-knowledge (Kulcsár 2005; Tanyi 2015). Research exploring post-traumatic growth has associated the phenomenon with decreased mortality data, lower depression level, fewer post-traumatic stress symptoms, and the decrease of the risk of a second heart attack (Kovács et al., 2012; Reinhardt, 2022b).

As social support, and the physical and spiritual presence of the family members, close relatives and friends within that, has key importance in the cognitive and emotional process of the traumatic event, researchers have come to the conclusion in the early studies that the supporting person can also experience growth during the active presence, but its level is lower than in case of the person affected by the trauma (Kulcsár, 2005; Tanyi, 2015). The results of the examination performed among healthcare professionals during the COVID-19 period, which found and described significant post-traumatic growth among the hospital workers caring after corona virus patients, may connect to this closely (Chen et al., 2021; Pado et al., 2022).

The COVID-19 pandemic crisis has had really serious negative mental effect all over the world. Studies reported about the experiences of post-traumatic growth (PTG). For example, in Spain in March 2020, 15-41% of the population showed moderately severe post-traumatic stress symptoms (Collazo-Castiniera et al., 2022).

Methodology

Materials and methods

Our present research focused on the North-Hungarian situation picture; our aim was getting know the effects of the long-lasting pandemic on the mental condition among the population over the age of 18 living in the region. For the research, we used the Mental Health Continuum Scale, the DASS-21 and the PTGI scale measuring the post-traumatic condition with background variables.

The *Mental Health Continuum Scale* (MHC-SF) examines three fields of subjective well-being: hedonic tradition measures *emotional well-being* that means how much the person is happy and satisfied. Eudaimonic tradition *examines psychological well-being* that looks self-acceptance, positive relationships, aims, the sense of efficiency, and autonomy, and *social well-being* that examines social relationships, social integration and acceptance (Reinhardt, 2022a).

The *Depression Anxiety Stress Scale* (*DASS-21)* is a multidimensional questionnaire that assesses three negative emotional conditions: depression, anxiety and stress.

The *Posttraumatic Growth Inventory* (PTGI) serves for the mapping of the experience of positive changes following the trauma. The scale uses 5 factors to examine that at which field the positive change following trauma starts[1]. The scales of the measuring tool look the positive attitude to other people, the increased respect of life, the exploration of new opportunities, personal power and spiritual change. The higher score shows the level of mental growth developing as the aftermath of the trauma: the higher the score, the stronger the experienced post-traumatic growth (Reinhardt, 2022b).

The online survey study is not representative, but the large number sample reflects well the region's mental status. Data were analysed by SPSS statistical software.

Characteristics of the sample

The questionnaire was filled by 482 persons living in the region, 34.4% was male and 65.6% was female. Their average age was 33±15.1, the youngest was 18 years old, the oldest was 73 years old. 12% of the population lived in the capital city, 40.1% in cities, 24.9% in towns and 23% in villages. People living in the North-Hungarian region were overrepresented (69.7%), but the answers of the population of six different regions also occurred in different rate in the sample. The majority had maturity graduation (48.1%), 27.3% of the respondents had higher education, 10.3% were workmen, 10.3% had technical education, and 4% had general education (primary school) or lower level. 48.5% of the sample worked regularly. The workplace of 14.3% of the population became endangered during the pandemic. Although not significantly (p<0.069), but losing job occurred as a higher risk factor among women[2]. 41.3% of the respondents live in family, 21.8% in multigenerational family, 17.7% live alone and 19.2% in a relationship. 42.7% of the sample feels its health status good, 33.2% satisfactory, 17.4% very good, 5.8% bad and 1.9% feels it very bad (Table 1.).

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[1] Maximum 105 points can be achieved.
[2] In the North-Hungarian region, men are at greater risk (p=0.069) in the issue of losing a job.

ISSN 2601-8632 (Print)
ISSN 2601-8640 (Online

European Journal of
Social Sciences

January – June 2023
Volume 6, Issue 1

		Valid Percent
Valid	Very bad	1.9
	Bad	5.8
	Satisfactory	33.2
	Good	42.7
	Very good	17.4
	Total	100.0

Table 1. Subjective health status

Age has significant effect on subjective health status (p<0.000001): older people feel themselves less well.

Results

Mental Health Continuum Scale (MHC-SF)

Mental health was examined along three dimensions: emotional, social and psychological well-being (Table 2.). It can be seen well in the table that the values of the population of the disadvantaged North-Hungarian region were minimally lower than the values of the total population.

	emotional	social	psychological	mean of total score
Total population mean score	7.6618	9.7863	15.2365	32.6846
SD	3.15895	4.71671	5.68125	11.81282
North-Hungary mean score	7.4379	9.7267	15.1087	32.2733
SD	3.18351	4.79419	5.62294	11.88233

Table 2. Mean of dimensions of mental health

The mental health of the region's population appears to be below the average (x=32.68±11.8)[1]. During the examination of the sub-scales, it can be stated that the worst situation could be explored in the population's social well-being (x=9.7±4.7) which is far under the threshold value. The emotional and psychological well-being are around the threshold value. Educational level determines mental well-being (p<0.006), higher educational level occurs as a protective factor. No significant differences could be found in case of genders (p<0.072), but women showed better mental status than men both in the samples of the total population and North-Hungary (Table 3.).

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[1] The threshold value of the MHC-SC scale is 37.5.

Gender		emotional	social	psychological	total mean score
Total population Male	mean score SD	7.5542 3.30749	9.2349 4.93340	14.5602 6.08570	31.3494 12.59142
North-Hungary Male	mean score SD	7.4298 3.35765	9.3070 5.11484	14.5175 6.09691	31.2544 13.00906
Total population female	mean score SD	7.7184 3.08192	10.0759 4.58021	15.5918 5.43310	33.3861 11.34018
North-Hungary Female	mean score SD	7.4423 3.09223	9.9567 4.60551	15.4327 5.33291	32.8317 11.21057

Table 3. Mean of dimensions of mental health in terms of genders

Examining the sub-scales, it can be seen that the North-Hungarian emotional dimension was closely the same in terms of genders, but women showed better condition in case of the other dimensions.

The indicators of the scale correlate with the values of the Depression, anxiety and stress scale (r=-0.365). The strongest correlation could be observed in the depression dimension of the emotional (r=0.42) and psychological (r=-0.37) sub-scales. Family, and lifestyle in multigenerational family households within that, influence mental health status as a protective factor (p<0.005).

On the *Depression, anxiety and stress scale*, the mean value of the respondents was in the range of normal values (x=21.9), but some of the severe stages of depression could be seen in 31.5% of the respondents, stress in 17.6% and anxiety in 32.3% (Table 4.). People living in the North-Hungarian region were affected by stress in a greater extent than in the total population (19.9%).

	mean score total population	mean score North-Hungary
Depression	7.1	7.2
Anxiety	5.7	5.6
Stress	8.9	8.9

Table 4. Mean of dimensions of the Depression, anxiety and stress scale

The *depression* sub-scale of the measurement shows that, in average, the population is not affected in the issue of depression. But the not negligible rate of the sample showed depression symptoms, mild depression could be experienced in 13.7%, moderate in 16.9% and severe depression in 0.9%. Residence influences the level of depression, however, not significantly (p<0.076): higher level of depression can be experienced in people living in villages than those living in towns.

The mean value of the questionnaire's *anxiety* sub-dimension can also be found within the normal value (Table 4.), but mild state of anxiety was shown in 8.6%, moderate in 15%, severe in 7.1% and very severe in 1.7%.

Age significantly influences anxiety (p<0.022), the younger age group is more affected.

Although, residence does not influence the level of anxiety significantly (p=0.2), but people living in villages are more anxious.

The mean value of the *stress* sub-scale can also be found in the normal value (Table 4.), but mild stress level was shown in 13.1% of the sample, while moderate in 4.5%. Age influences the level of stress significantly (p<0.000021), the younger age group is more stressful than the elderly.

Before the sub-unit of the questionnaire, a negative life event happened within the last 5 years had to be recalled. Mostly the death of a relative within 2 years, own infection, a broken-up relationship, a car accident or other diseases were recalled by the respondents.

The *Posttraumatic Growth Inventory* (PTGI) looks through five dimensions that in which dimension the positive change following the trauma has started. The higher score obviously suggests experienced post-traumatic effect. Obviously post-traumatic situation could be detected in the sample (x=43.1±20.9) (Table 5.). The change occurred most markedly in spiritualism, then strong transformation could be experienced in case of personal power.

	positive aspect	increased respect of life	discovery of new opportunities	personal power	spiritual change	summed mean score
mean score	14.3987	5.1782	10.7661	9.7550	3.0824	43.1804
SD	7.43268	2.94433	6.54286	4.97697	2.79746	20.97779

Table 5. Mean values of the PTGI sub-dimensions

The COVID infection occurring in the family strongly influenced the development of the condition (p<0.009). Not significantly, but this condition occurred mostly in people living in cities (p>0.3). During the examination of the sub-dimensions, it can be stated that significant difference can be experienced in the positive attitude in case of genders (p<0.031) and subjective health status (p<0.006), women with very good subjective health status are the most affected. The level of spirituality increased significantly in the religious population (p<0.002).

Only 8.5% of the respondents asked for mental support, which was overrepresented in the population of the North-Hungarian region (6.3%), but the demand would be significantly higher, since 29.8% told that they would have demand for such kind of support. Rather women living in villages used the help of professionals.

Summary

In our non-representative research made by online data recording, we were curious for what mental status change was caused by the prolonged pandemic period in the Hungarian population, and especially in the disadvantaged North-Hungarian region. We used standard validated questionnaires for data recording, such as the Mental Health Continuum Scale, the DASS-21 (depression, anxiety and stress) scale and the post-traumatic growth scale. Data recording was performed during the fifth wave of the pandemic.

482 persons filled in the questionnaire.

The population's mental status is satisfactory, but some disturbance could be detected in the social dimension which could be caused by the prolonged and recurring quarantine situations.

Nearly 31.5% of the population is affected by some level of depression, about 30% has anxiety and about 18% is stressed. While elderly people are more affected by anxiety and depression, younger people are more affected by stress.

The experienced post-traumatic situation can obviously be detected in the region's population, which has developed as the effect of infections, death cases and family tragedies happened in the family. Women living in cities and having subjectively good health status are the most affected group.

Conclusion

The mental status of the region's population has been strongly damaged by the long-lasting pandemic, as all the sub-dimensions of the scale show significantly worse values compared to the previous national measurements (Reinhardt, 2019). The values occur more markedly in the North-Hungarian region compared to the total population. Our research has obviously supported and completed those international studies according to which the pandemic has caused such mental status in the population that resulted in the strengthening of the post-traumatic condition (Collazo-Castiniera et al., 2022). In case of the population living in the disadvantaged regions, people are not aware of this situation, so, they cannot use professionals' help as well. The demand for professionals occurs in people in higher social status, but they cannot use it in time because of the inadequate supply of the region.

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Legal Analysis of the "Responsibility to Protect" Concept in the Context of Globalization

Leszek Robert Kurnicki

Collegium Humanum, Poland

Abstract

In this article, the concept of "responsibility to protect" is considered as one of the aspects of legal globalization. According to this concept, sovereignty is not a right and not a privilege, but an obligation of the state, and if the state is unable to ensure its sovereignty, the international community has the right to intervene in the current situation. Such an approach completely changes the traditionally established ideas about the subject of state sovereignty, since the very possibility of other states interfering in the affairs of another state is a violation of the principle of sovereignty in its generally accepted understanding.

Keywords: globalization, international law, responsibility to protect, R2P, RtoP, sovereignty.

Introduction

The turn of the 20th and 21st centuries has become a serious challenge for the global security system and international law. The events related to this period and associated with egregious violations of human rights have completely changed the approach of international organizations to the settlement of national crises. One such event was the genocide against Tutsis in Rwanda. The horrendous scale of the bloodshed shocked the world community, but an additional outburst of indignation was due to the inaction of the UN. The most significant basis for criticism was the failure to strengthen the United Nations Assistance Mission for Rwanda (UNAMIR) and expand its powers. This mission was originally established to assist in the implementation of the Arusha Peace Agreement signed by the Rwandan parties on 4 August 1993. UNAMIR's mandate was to assist in the security of the city of Kigali; monitor compliance with the ceasefire agreement, including the establishment of an expanded demilitarized zone and demobilization procedures; monitor the security situation during the final period of the Transitional Government's mandate until

elections are held; assist in mine clearance and assist in coordinating humanitarian assistance in conjunction with relief operations. Following the resumption of hostilities in April 1994, UNAMIR's mandate was changed to allow it to act as an intermediary between the warring Rwandan parties to enforce the ceasefire agreement; to assist in the resumption to the maximum extent possible of humanitarian relief operations; and to monitor developments in Rwanda, including the security of civilians seeking asylum from UNAMIR. Following the further deterioration of the situation in Rwanda, UNAMIR's mandate was expanded to enable it to contribute to the security and protection of refugees and civilians at risk, through measures such as establishing and maintaining safe humanitarian areas and maximizing the security of relief operations. After the ceasefire and the formation of a new government, the tasks of UNAMIR were adjusted once again: to ensure stability and security in the northwestern and southwestern regions of Rwanda; stabilize and control the situation in all parts of Rwanda to encourage the return of displaced persons; provide security and support for humanitarian relief operations in Rwanda and, through mediation and good offices, promote national reconciliation in Rwanda. UNAMIR also contributed to the security of the International Tribunal for Rwanda and human rights officers in Rwanda and assisted in the establishment and training of the new Unified National Police. In December 1995, the Security Council again revised UNAMIR's mandate to focus on facilitating the safe and voluntary return of refugees. UNAMIR's mandate ended on 8 March 1996. The Mission's withdrawal was completed in April[1].

Since the start of the mission in October 1993, its commander, Major General Daller, has been aware of the existence of the Hutu Power movement and plans to exterminate the Tutsi[2]. His request for a raid to find weapons caches was denied by the Department of Peacekeeping Operations[3]. The peacekeepers were thwarted by President Habyarimana and hardliners, and by April 1994 the UN Security Council was threatening to revoke UNAMIR's mandate if it did not improve. After the death of the head of state and the beginning of the genocide, the general tried to persuade the crisis committee and the RPF to make peace and prevent the resumption of civil war, but to no avail[4]. Under Chapter VI of the UN Charter, the mission's military was forbidden to interfere with what was happening with weapons, in addition, most of its Rwandan employees were killed in the early days of the genocide, significantly devastating UNAMIR. Thus, for the most part, the peacekeepers were left only to observe what was happening. Dallaire later called the UN mission a failure. Its most significant achievement was the provision of shelter to thousands of Tutsis and

moderate Hutus in its headquarters at the Amahoro Stadium in Kigali and other places under the protection of peacekeepers, and assistance in the evacuation of foreign citizens. On April 12, Belgium, whose soldiers made up a significant part of the contingent, after the death of ten fighters defending Prime Minister Uwilingiyimana, announced the withdrawal of its own troops, which further affected the effectiveness of the mission[5]. At the suggestion of the UN Secretary-General, the size of the contingent was reduced[6]: if on April 20 it included 1705 people, then by May 13 - already 444. In mid-May, the UN finally acknowledged the likelihood of acts of genocide and ordered reinforcements to be sent to the country, dubbed UNAMIR-2. Its first fighters arrived in Rwanda only in July, but the functions of the new mission were limited to protecting and maintaining stability.

The inaction of the UN in dealing with the Tutsi genocide has demonstrated that the international community, represented by intergovernmental organizations, is often unable to respond effectively to such human rights violations. First of all, this inability is due to the lack of legal grounds for more intensive intervention using means that meet the realities of the current situation. Thus, there was a need to change the international legal regulation in the field of countering mass violations of human rights.

The main obstacle to the intervention of the international community in this or that intrastate conflict, although associated with massive violations of human rights, is the principle of state sovereignty. That is, we are talking about a fundamentally different approach to the concept of state sovereignty, which in turn leads to a situation in which the scope of the internal jurisdiction of states is significantly narrowed. The judgment of one of the founders of the "responsibility to protect" theory, the former Minister of Foreign Affairs of Australia, G. Evans, seems significant. He argues that "the discussion about the need to interfere/non-interference in the affairs of a sovereign country on the basis of human rights violations there, even if it is purely the internal affairs of this country, needs to be conducted in a different direction"[7]. Evans then takes the initiative to change the wording "right to intervene" to "responsibility to protect".

This quote vividly illustrates all the possible consequences of applying the "responsibility to protect" theory. The range of cases where the state has the right to decide on its own is sharply narrowing. Almost any acute issue related to the confrontation of various domestic forces can, if properly interpreted, become a pretext for the intervention of foreign organizations or states. At the same time, the

UN Charter and other international legal documents establish a fundamentally different approach to the problem raised. The UN Charter proclaims the principles of international cooperation in the field of respect and development of human rights and freedoms (paragraph 3 of article 1), the peaceful resolution of international disputes (paragraph 3 of article 2), refraining in international relations from the use of force or the threat of the use of force (paragraph 4, article 2). Separately, a ban is established on interference in matters that are essentially within the internal competence of the state (clause 7, article 2 of the UN Charter). There is only one exception to this rule, relating to cases of violation of rights and freedoms that create a situation "which threatens the peace or prevents the implementation of the provisions of the charter"[8]. Only these cases "cease to be the exclusive affair of each state"[9]. The rest of the time, the issue of ensuring and protecting the rights and freedoms of man and citizen belongs exclusively to the internal competence of each state, as evidenced by the wording of the principle contained in paragraph 3 of Art. 1 of the UN Charter in its original and current version.

Based on the above provisions, it can be concluded that the issue of securing and protecting the rights and freedoms of man and citizen belongs to the sphere of internal competence of each state and cannot, as a general rule, be the subject of foreign interference. The UN Charter fixes the goals that states should strive for but does not provide for the right of either international organizations or individual countries to interfere in each other's internal affairs based on a discrepancy between the real state of affairs in the state and the declared ideals.

The concept of "responsibility to protect" comes from a different basic setting. Human rights and freedoms come out of the internal competence of the state and become the object of international regulation. The legal status of a person, enshrined in international acts (the Universal Declaration of Human Rights, the International Covenant on Civil and Political Rights, the International Covenant on Economic, Social and Cultural Rights, etc.), becomes a legal requirement that applies to the entire world community. Non-compliance with these standards should lead to the direct intervention of the world community. The methods of such interference can be different, ranging from public criticism of the state, ending with direct military intervention. Moreover, international intervention can take place both after the occurrence of grounds, and in advance in order to prevent violations of human rights.

Thus, the UN's "responsibility to protect" initiative, introduced in 2005, is based on the idea that sovereignty is not a privilege, but a duty of the state. In accordance with

this concept, sovereignty not only gives states the right to control their internal affairs, but also imposes a responsibility to protect people living within the borders of these states[10]. In cases where the state is unable to protect people - whether due to lack of capacity or lack of will - the responsibility shifts to the international community[11].

The most important provisions of the "responsibility to protect" concept are the following:

Its applicability to the grossest violations of human rights (genocide, crimes against humanity, war crimes, ethnic cleansing);

Taking measures to protect the population at the national and international levels. At the same time, the main role in the prevention and criminalization of such crimes in the national criminal legislation belongs to the state;

The comprehensive nature of international protection, including both peaceful means enshrined in Chapter VI of the UN Charter, and coercive measures authorized by the UN Security Council in accordance with Chapter VII of the UN Charter, in interaction with the collective security systems of regional and subregional international organizations;

Emphasizing the need to use early warning measures for international crimes in the field of human rights through more active interaction of specially established UN institutional bodies (Human Rights Council, Office of the UN High Commissioner for Human Rights, Special Adviser to the Secretary-General on the Prevention of Genocide) with human rights organizations.

The concept of the "responsibility to protect" was first proposed in scientific and practical circulation in 2001 in the report of the International Commission on Intervention and State Sovereignty, appointed by the Government of Canada and consisting of prominent scientists, politicians, diplomats and representatives of non-governmental organizations[12].The proposed concept obliges the international community to intervene in the affairs of other states in order to prevent humanitarian catastrophes. According to the report, "national political authorities are accountable to their citizens internally and to the international community through the UN," moreover, representatives of states are responsible for their actions and "may be called to account both for their actions and for omissions." In the understanding of the commission, the "responsibility to protect" is an obligation not only for states, but also for the international community as a whole. Thus, initially the responsibility to protect its citizens lies with the state authorities, but in case of failure to fulfill it, the

responsibility for protection falls on the entire world community, acting through the UN, even if this requires a violation of state sovereignty.

At the same time, the commission considers it necessary to[13]:

establish clear rules, criteria and procedures for determining the need for intervention and how to implement it;

determine the legitimacy of military intervention only after all other approaches have failed;

ensure that military intervention is carried out only for declared purposes, is effective and at the same time the number of human losses and damage to the state is minimal;

try to eliminate the causes of the conflict, when it is possible.

The main theses of the concept were confirmed in the report published in December 2004 by the "High-Level Panel", created by Kofi Annan in 2002. This report proceeds from the premise that "the principle of non-intervention in internal affairs cannot be used to cover up acts of genocide or other atrocities, such as widespread violations of international humanitarian law or mass ethnic cleansing, which can reasonably be regarded as a threat to international security and therefore be considered the basis for action by the Security Council." At the same time, the report emphasizes that it is not a matter of "the right of any state to intervene", but of the responsibility to protect that lies with each state, and only in cases where they are unable or unwilling to provide such protection, the responsibility for this must be assumed by the international community, and this responsibility involves a whole series of measures, including preventive measures. "High-Level Panel" notes that the question of the use of force should be decided only by the UN Security Council[14].

In September 2005, during the United Nations World Summit, all Member States formally recognized the principle of the responsibility to protect[15]. Subsequently, the Security Council reaffirmed the provisions of paragraphs 138 and 139 of the Summit Outcome Document in paragraph 4 of resolution 1674 (2006) on the protection of civilians in armed conflict[16].

Paragraph 138 of the 2005 World Summit Outcome establishes the following: "Each state has the obligation to protect its population from genocide, war crimes, ethnic cleansing and crimes against humanity. This obligation entails the need to prevent such crimes, including incitement to them, by taking appropriate and necessary measures. We recognize our responsibility in this regard and will act in accordance

with it. The international community must take appropriate action to assist and assist States in fulfilling this responsibility and must support the efforts of the United Nations to build early warning capabilities"[17].

The paragraph about considers the adoption by states of international obligations to protect the population from the listed international crimes. According to a number of researchers, politicians and diplomats, such a wording also provides for the international responsibility of a country that does not comply with the established norm. Moreover, paragraph 138 directly provides for the possibility of foreign interference under the pretext of "assistance" to other states. At the same time, this rule does not provide for the personal responsibility of persons guilty of international crimes. It is enshrined in the Rome Statute of the International Criminal Court of 1998, which also defines the offenses specified in paragraph 138 of the Outcome Document of the 2005 World Summit: with this Statute" (Part 2, Article 25)[18]. In view of this, the provision of the Declaration of the UN General Assembly on the principles of international law concerning friendly relations and cooperation between states in accordance with the UN Charter is being reinterpreted: "Each state is obliged to promote, through joint and independent action, universal respect for and observance of human rights and fundamental freedoms in accordance with Charter"[19].

Paragraph 139 of the 2005 World Summit Outcome develops the provisions enshrined in the previous paragraph: "The international community, acting through the UN, is also obliged to use appropriate diplomatic, humanitarian and other peaceful means in accordance with Chapters VI and VIII of the Charter in order to promote the protection population from genocide, war crimes, ethnic cleansing and crimes against humanity. In this regard, we are ready to take collective action, in a timely and decisive manner, through the Security Council, in accordance with the Charter, including under Chapter VII, taking into account specific circumstances and in cooperation with relevant regional organizations, if necessary, if peaceful means will prove insufficient, and national authorities will clearly fail to protect their populations from genocide, war crimes, ethnic cleansing and crimes against humanity. We stress that the General Assembly must continue to consider the duty to protect populations from genocide, war crimes, ethnic cleansing and crimes against humanity and the implications of this duty, bearing in mind the principles of the Charter and international law. We also intend to commit ourselves, as and when necessary and in appropriate circumstances, to assist States in enhancing their ability to protect their populations from genocide, war crimes, ethnic cleansing and crimes against humanity and to assist those under stress before crises and conflicts"[20].

The concept was further developed in the report of the UN Secretary-General to the General Assembly in 2009 "Implementing the Responsibility to Protect"[21]. The report is devoted to the problem of clarifying the concept, determining its exact nature and content, as well as the role of the UN in its implementation. However, discussions about the concept are still ongoing. Thus, the international community has not yet reached a consensus on the need to enshrine the concept in the UN Charter and thereby amend it as to what situations are legitimate grounds for international intervention.

In the words of UN Secretary-General Ban Ki-moon, "the responsibility to protect does not change its nature, but, in fact, requires Member States to more strictly comply with their legal obligations regarding the non-use of force, except as provided for in the Charter"[22]. In the 2009 Report, the UN Secretary-General identifies three components of the responsibility to protect concept.

The first component is the assumption by the state of the international obligation to protect the population from the crimes listed in paragraph 138 of the 2005 World Summit Outcome Document. It is emphasized that this obligation arises not only from the new norms, but "operates by virtue of the nature of state sovereignty". That is, the very approach to the definition of state sovereignty is changing. Now it includes the responsibility of the state for the situation in the country to the international community, which actually violates the first principle of this concept. "The rule of the state within the country" ceases as soon as the decisions and actions of the state are brought under the control of the international community.

The second component is "the commitment of the international community to assist States in fulfilling their respective obligations"[23]. At the same time, the UN Secretary General draws attention to the fact that the term "international community" includes a very wide range of actors: UN member states, international organizations, civil society and the private sector.

The third pillar entails the duty of Member States to take collective action in a timely and decisive manner when a State clearly fails to provide such protection. Moreover, according to Ban Ki-moon, an early response allows you to apply a much wider range of means of influence than a response to existing crimes, where, as noted, you have to "choose the lesser of two evils: either inaction or use force"[24].

The Security Council has been actively implementing this concept in the last decade. A vivid illustration of such activities of the Security Council are the resolutions on the situation in Côte d'Ivoire and Libya in 2011.

A. D. Ouattara won the 2010 presidential election in Côte d'Ivoire. The incumbent President L. Gbagbo refused to recognize the election results and leave his post. The country split into two camps, the situation quickly deteriorated and led to armed clashes. The Security Council, in resolution 1975 (2011) on the situation in Côte d'Ivoire, strongly condemned the serious abuses and violations of international law, including humanitarian law, human rights law and refugee law, and reaffirmed the responsibility of every State to protect its civilian population, and also the responsibility of Côte d'Ivoire to promote and protect all human rights and fundamental freedoms, to investigate reports of violations of human rights and international law, and to hold accountable those responsible for such acts. The Council called on all parties to respect the will of the people, imposed sanctions on individuals and condemned all violence committed against the civilian population and other human rights violations and abuses, in particular enforced disappearances, extrajudicial killings, killing and maiming and rape of children and others forms of sexual violence[25].

In resolution 1973 (2011), in connection with the massive anti-government protests in Libya that escalated into a military clash, the Security Council also declared the responsibility of the Libyan authorities to protect the Libyan population, condemned the gross and systematic violations of human rights, recognized the situation in the Libyan Arab Jamahiriya as a threat to international peace and security. The Council required the Libyan authorities to comply with their obligations under international law, including international humanitarian law, international human rights law and international refugee law, imposed a ban on all flights in the airspace of the Libyan Arab Jamahiriya in order to protect the civilian population, and authorized Member States to take all necessary measures to enforce the flight ban[26].

The international protection measures applied by the UN bodies together with the regional international organization the League of Arab States (LAS) to stop the grossest violations of human rights are demonstrated by the situation in the Syrian Arab Republic. The crisis in Syria, which began in 2011, led to the escalation of peaceful demonstrations into armed clashes with government security forces, and then into a protracted armed conflict involving government forces, opposition armed groups and other militant groups, which continues to this day, accompanied by

thousands of civilian casualties. The commission of international crimes in the field of human rights by the warring parties required an immediate response from the international community, expressed both in the adoption of institutional measures by the UN bodies and in the use of peaceful means aimed at unblocking the armed conflict.

Thus, already in August 2011, the UN Human Rights Council, by resolution S-17/1, created an Independent International Commission of Inquiry in the Syrian Arab Republic, authorizing it to investigate and establish the number of crimes in the field of human rights, including crimes against humanity, to identify the perpetrators of the commission of such crimes with a view to developing recommendations for their prosecution by a national court or the International Criminal Court[27]. In February 2012, by resolution 66/253 of the UN General Assembly and the corresponding resolution of the Arab League, a Joint Special Envoy of the UN and the League of Arab States for Syria was appointed, who proposed a plan for resolving the armed conflict, which called on all belligerents to stop violence in all forms, and the government Syria should not use heavy weapons in populated areas and begin the withdrawal of military forces and assets. The plan was approved by Security Council resolution 2042 (2012) and subsequently adopted by the Syrian government and opposition in March 2012. In April 2012, the Security Council adopted a resolution establishing the United Nations Observer Mission in the Syrian Arab Republic (UNMIS), tasking it with overseeing the cessation of all forms of armed violence and the implementation of the plan proposed by the Joint Special Envoy. However, despite the decrease in the level of severity of the armed conflict, it continued, which led to the cessation of UNMIS activities in order to ensure the safety of personnel[28]. Moreover, the statement of the Special Adviser to the Secretary-General on the Prevention of Genocide in the Syrian Conflict stated that the Syrian government was clearly unable to protect its people and argued that the international community must fulfill the obligation enshrined in the 2005 World Summit Outcome, "to protect the population from genocide, war crimes, ethnic cleansing and crimes against humanity, including incitement to them"[29].

The situation in Syria worsened further due to the use of chemical weapons during the conflict on August 15, 2013. Moreover, the responsibility for this crime was initially assigned to the government armed forces, as a result of which a number of states demanded the use of coercive measures against Syria, up to military intervention. Subsequently, the United States, by agreement with the Russian Federation, came to an agreement on the need to create an international commission

to establish the fact of the use of chemical weapons. The establishment of the UN Mission to Investigate Allegations of the Use of Chemical Weapons by decision of the Secretary-General, its activities in Syria, with the consent of the government, shifted the course of events into the mainstream of diplomatic negotiations and the use of peaceful means to resolve the Syrian conflict. Currently, after Syria joins the Convention on the Prohibition of the Production, Stockpiling and Use of Chemical Weapons, inspectors from the Organization for the Prohibition of Chemical Weapons are eliminating their stockpiles in Syria. Joint Special Envoy P. Brahimi actively mediates to agree on the date and convene an international conference Geneva-2 with the participation of representatives of the Syrian government and the opposition.

However, the practical implementation of this concept by the UN Security Council has revealed a number of problematic aspects. The abstract nature of the provisions of the Security Council resolutions, some one-sidedness in resolving the issue of the responsibility of the conflicting parties for the violation of human rights and international humanitarian law in a situation of internal armed conflict (for example, the resolution on Libya) gave states the opportunity in their actions to go beyond the mandate of the UN Security Council. The doctrine also points to the abstractness of a number of formulations of the concept itself, set out in the World Summit Outcome of 2005. In particular, the expression "clearly unable" in relation to the behavior of national authorities raises questions, what is the semantic content of the term "clearly" and who will determine this? Different interpretations are caused by the wording "taking into account the specific circumstances" regarding the application of enforcement measures by the Security Council on the basis of Chapter VII of the UN Charter. Thus, the Dutch researcher K. Stahn concludes that a specific situation may allow the use of unilateral measures, for example, in self-defense[30]. However, the greatest debate in the doctrine is the qualification of the responsibility to protect concept itself. In particular, some researchers call this concept a political slogan[31]. One cannot agree with such a position since the legal components of the named concept are obvious. First, in terms of content, it is based on the fundamental principles of international law (respect for state sovereignty, respect for human rights and fundamental freedoms) and the mechanism of collective security enshrined in the UN Charter. Secondly, the active implementation of the concept by the UN Security Council in modern internal armed conflicts, references to it in the reports of the UN Secretary General, resolutions of the UN Human Rights Council and the UN High Commissioner for Human Rights, the creation of special institutional bodies that

facilitate its implementation, allow us to qualify this concept as an emerging customary rule of international law.

However, the main problem with the concept of the responsibility to protect is a significant change in the key foundations of the state sovereignty principle. Since the state does not express the political will to overcome systematic violations of human rights, such a will must be shown by the world community. But what if the main actors of this community cannot reach a consensus on the fate of this state, as happens, for example, in Syria? It seems that the main driving force behind the concept should be precisely intergovernmental organizations as full-fledged subjects of international law, namely the UN. The situation in which the powers of the UN are limited to the issuance of a resolution authorizing certain states to apply certain measures of influence does not seem adequate, contributing to the settlement of the conflict. That is why the UN must have an independent will to solve emerging problems and apply the responsibility to protect. It is unacceptable to delegate this responsibility to one state or another. Issues of international security and violations of human rights are issues of the entire world community, and it is up to them to solve them. This is the manifestation of globalization in the context of international law.

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